

TBP'S GREAT NEW GUIDE TO GOINGS-ON IN TORONTO

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Out in the City SODOM-ON-POLITIC

A MAGAZINE FOR GAY LIBERATION

THE ENEMY IN OUR MIDST UNCOVERING TORONTO'S UNDERCOVER COPS

SAN FRANCISCO NORTH?

BEHIND THE SPECTRE OF SODOM-ON-THE-GOLDEN-GATE. P25

BENT 1934/1981

A PLAY-GOER REFLECTS ON REPRESSION THEN AND NOW. P28

BENT

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This Issue

Number 72 • April 1981



Undercover Morality Bureau Officer Sgt Richard Dewhurst — just a face in the crowd outside the police commission hearings February 12. Inset, Dewhurst on the speakers' platform during the February 20 rally.

The grapevine isn't enough any more.

The gay and lesbian communities in Toronto have grown so incredibly in the last few years, it's impossible to keep up with everything that's going on. As more and more events slip by without sufficient publicity, as more and more happenings are accidentally scheduled for the same evening, it's been impossible not to reach one conclusion:

We have to find better ways of providing advance notice of events. Telephone lines, bar bulletin boards, leaflets — they all help. But there has to be a more systematic way.

That's where Out in the City comes in. It's *TBP*'s brand-new community and cultural calendar, beginning this issue on page 37.

An expanded list of Toronto community groups, a permanent list of bars, baths, discos and restaurants. A day-by-day calendar of meetings, dances, lectures, movies, plays, art exhibits — we tried to include them all.

We haven't succeeded, of course. There are some obvious gaps — TV, radio, lots more cinema listings — but it's still quite an array of goings-on. Almost every night of the month there are gay men and lesbians getting together to talk, to plan, to act, to work, to play.

We had so much material, in fact, that we had to cut out bits and pieces to make it all fit. And many of the photos planned to accompany certain listings fell to the layout room floor.

We consider this month to be Out in the City's experimental issue. If things don't seem to work, we'll change them. If we've forgotten something, we'll add it next time. □

Who is the next? Me?

Gerald Hannon and the Toronto news staff survey all that's happened since the February 5 bath raids and point out dangerous ambiguities in the bawdy house laws. *News*, page 9

The enemy within

Undercover cops are popping up everywhere these days. A few faces to remember, page 12

Behind the spectre of San Francisco

Allan Bérubé recalls the first civic election in which homosexuality became "a feely campaign issue." *page 25*

Bent

The opening of Martin Sherman's play prompts Michael Lynch to consider the parallels between Toronto in 1981 and Germany in 1934. *Page 28*

Skirting the issue

John Greyson reveals how the cabaret act *Bloo Lips* uses radical drag to score political points; Martha Fleming tells how performance artist David Buchan cuts his clothes to fit the social fabric. *Our Image*, page 31

Out in the City

Goings-on in Toronto for the month of April. The launching of a new section. *Page 37*

How I spent my summer vacation

Michael Riordon didn't get laid in Amsterdam. He tells all, *page 47*

Regular Departments

Letters	4
Editorial	8
Between the Lines	20
Network	21
World News	23
So's Your Grandmother	30
The Ivory Tunnel	36
Classifieds	42

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Fuming and fighting back

I'm sitting here fuming once more. I've just been on the phone to somebody at the Richmond Street Health Emporium and he's confirmed the rumours I heard at work this morning that the Richmond was closing its doors once and for all, that they were declaring bankruptcy as a result of the police raids two weeks ago.

Why am I fuming? Because this is a Wednesday afternoon and every Monday, Wednesday and Friday afternoon for the past six months I've trudged over to the Richmond to sweat through a two-hour workout. I'd wanted to get into shape for some time, but had held back for a number of reasons. When I heard about the Richmond Street's individually devised programmes, I made an appointment, showed up and talked to the instructor and he made a programme up for me.

I haven't looked back since that day. Very rarely have I missed a workout in the past six months. This from someone who's an habitual procrastinator. What did the Richmond have going for it that kept me coming back? Well first off, it was a gay gym and that makes a world of difference. Although not a great talker myself, it's always refreshing to hear others talking about restaurants and trips and houses rather than mackerel, hockey and women. Because it was gay, none of the guys would take offence if I stared for a while as he lifted weights or did sit-ups. In this atmosphere I could overcome my fear of really looking at and appreciating the beauty of the male body. I couldn't feel that comfortable at, say, Vic Tanny's, with all those guys stressing achievement and maleness.

Secondly, the overall atmosphere at the Richmond was appealing. The central skylight, the pool, the three levels, the two saunas, snack bar and sundeck made it seem more like a club (shades of a gay 21 McGill!) than a bath. The more I went, the more I appreciated its existence and the variety of facilities it offered. It made so many things available to those of us on limited budgets. It certainly lived up to its reputation of being the best bath in the city.

Third and finally, and perhaps somewhat sentimentally, I remember with fondness the times I went to the Richmond to be cruised. Most times I would walk out after a number of sexual encounters where there was no other communication. But on two separate occasions I have met men at the Richmond Street who were to become lovers. I think it was at times like this that I would feel especially thankful for places like the Richmond. In all the dreary months I made the round of bars, I never came close to making contact with people. The Richmond Street seemed to free me from acting or faking my needs and desires. I was always surprised at the way we would talk and exchange numbers, discover how many things we had in common, and what strange fates had brought us to this same bed on this night.

I was never uptight at the Richmond. Neither when I was sweating out in the gym nor when I was lying serenely on my bed on the second or third floor. One night I lay back in the darkness and smiled to myself. These really are

unique establishments, I thought to myself, to exist on the stony protestant ground of Canadian soil, these palaces of pleasure.

I guess, in retrospect, that they're too unique for Toronto to stomach. At least one palace of pleasure has had to close down after its privacy and tranquility were rudely violated by the swinging crowbars of Metro cops. Was it really necessary to smash mirrors and soap-holders and rip locks open? Does a raid need to use this much violence or cause this amount of wanton damage? Since the raid I've worked out once at the Richmond.

Yesterday, they closed their doors forever and I'm saddened and angry. Saddened that this society is still so ignorant and intolerant of diversity, and angry that the cops have robbed me of a place that had become a second home, a club where I could sun or sauna or just plain hang around, put my feet up and relax. Where do I turn from here? What place is going to be as reasonable as the Richmond or so handy?

I feel violated and traumatized by the raids and their aftereffects. I'm also angry and won't take any more of this shit from society. We've got to work for a change or transformation of this society or places like the Richmond will be closed one by one and what is now only my pain and sense of loss will touch everyone who is gay and hoping to get by without raising a ruckus or an eyebrow.

If this has happened to the best bath in Toronto (what will I recommend now to out-of-town friends?), then nobody reading this paper should feel safe from the same fate, whether you're closeted or not.

I'm going to miss the Richmond, miss recommending it and taking friends down to see it and to chat, but I'm not giving up because it's closing. Maybe somebody out there has the money to open it again (a collective, anyone?).

Paul Agius
Toronto

I'd like to pass along my warm praise to the organizers of tonight's demonstration (Feb 20). I was really moved by the power of the numbers, the strength of the chanting and the poignancy of the speakers. It was very punctual, the sound system was quite good and the orderliness was nicely maintained by the marshals. A really together demonstration of people's conviction in resistance!

Susanne Warren
Toronto

What a fabulous evening! I am, of course, referring to February 6-7, 1981 here in Toronto.

I would like to relate a little story about the demonstration which showed me, very personally, the strength and solidarity that has developed in the community. At one point in the march I was grabbed by a pig who looked me right in the face and said "How would you like your face punched?" I looked up at him, smiled, reached up and pulled his cap down over his eyes. At this point it looked as though there could be serious consequences for me: my two friends were pushing me from

"There will be a lot more trouble, not only from males, not only from homosexuals. The police are answerable to us all."

behind, the pig was pulling my left arm. Suddenly an unknown person grabbed my right arm and pulled me out. The pig wouldn't let go, but neither would my unknown friend and consequently the pig tore the sleeve off my jacket. It turned out later that a lesbian had rescued me, someone I didn't even know. She said to me: "Don't worry, there's strength in numbers," and to a friend, "Did you see the way I pulled him right out of there?" I am really grateful to her and everyone else who participated in the demonstration.

Roger Spencer
Toronto

While the phrase "white niggers of America" may seem to explain our situation in a nutshell, I hope gay spokespeople will consider coming up with a more inclusive substitute. Peter Maloney used it to some effect while speaking to the crowd at Wellesley and Yonge on Friday night (Feb 6), and the same expression has been credited to George Hislop in a subsequent article in the *Toronto Star*.

It didn't take much looking around at the rally to reassure me that the word "homosexual" doesn't have a specific colour associated with it.

Terry Farley
Toronto

The president of the Metro Toronto Police Association has been quoted as saying, "It's only the male of this group we have trouble with." He's wrong. There will be a lot more trouble, not only from males, not only from homosexuals. The police are answerable to all of us.

People do not choose their sexual orientation any more than they choose the colour of their hair. We have no more business legislating and enforcing laws against homosexual practice than we do against those who are left-handed. This is a case of police harassment. Prostitution, indeed! No one has been charged with prostitution. Some were charged with keeping a bawdy house, others with being found-ins, but *none* with prostitution.

As a citizen of this city, I demand an independent public inquiry into this senseless breach of privacy. No political party has taken a stand on this issue to date. Attorney-General Roy McMurtry has refused a public inquiry. I think we should ask some hard questions about whose interests are being served and protected.

Barb M Janes
Toronto

It is with great shock that I have witnessed the apathy amongst gay people with regard to the issue of sexual orientation and gay rights in general.

The support at the recent rallies and meetings was heartening, but what are 3,000 people in comparison to at least 200,000 homosexuals within Greater Toronto? Where are these people and what do they do? Have they not realized the issue is not "steambaths," but freedom? What happens if the police raid their homes, these people to whom it could not happen, because they do not do any of "those things"?

The lack of support and the apathy of the gay people has been very obvious: hardly anybody showed up at the brunches given by Katrina's in support of defence funds. The excuses given ranged from: "I don't like the place," "I don't care for their food," "I should have been given a choice of restaurants" to "It does not concern me," "They should not have gone to the baths." If these statements are reflections of the attitude of the majority of gay people, then we certainly have a long and lonely battle ahead of us.

Come on, out there, give this cause your support. The least you can do is donate and give generously. Our freedom will be your freedom. Take it from somebody who was not caught in the raids.

Burke Friedrichkeit
Toronto

NDP treachery

Reader Grant Wedge's contention that the NDP caucus' betrayal of gay rights is merely a "momentary stumble" won't wash. The NDP's refusal to move an amendment to include sexual orientation in the Code is in itself a revolting display of political cowardice and cynicism. It is also part of a pattern.

The scandalous silence of the party leadership during the recent hospital workers' strike strongly suggests that NDP policy supporting the right of public sector workers to full collective bargaining is *another* issue that is "not a priority at this time."

Add to that Cassidy's shameful refusal to condemn the steambath raids (or even to demand an inquiry!) and what emerges is a picture of a rightward-lurching caucus that sets no apparent limit on its electoral respectability-mongering. Or, as *TBP* pointed out (in your previous issue) a party which "fights" the right by running away from it.

Amending the Code may indeed remain party policy, but if not implemented by the caucus, it is reduced to empty verbiage.

It would make more sense for gay men and lesbians who centre their political activity in the NDP to lead the party membership in bringing the caucus to heel, rather than to expend energy needed elsewhere to elect a few more gutless wonders to the legislature.

Meanwhile, the majority of us, I suspect, will continue to make the defence and building of our movement and communities *our* priority. The Ontario NDP can regain respect and active support from among us (rather than merely reluctant votes — if that) when it has begun to *earn* it.

John Wilson
Toronto

The effect of these reversals of support for our community has been to effectively remove the gay community from the mainstream of Ontario polities and to increase the alienation many gay people feel in our society. Many of us have already suffered exclusion from our families, churches, schools and other areas of community life.

There can be no doubt that these

Paul Aboud is still keeping The Body Politic going.



And so is Linda Green.



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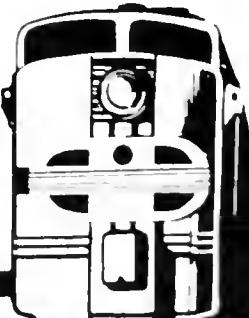
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So is Bill Loos...



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repudiations by NDP and Liberal MPPs gave the green light to the Attorney General and the so-called "intelligence" unit of the Metro Toronto Police for the recent invasions of four Toronto bath establishments, the vast destruction of private property by the police, and the ensuing invasion of privacy and humiliation of more than 280 of Toronto's gay citizens. I want to underscore the point that the NDP's abandonment of our community helped prepare the way for these outrageous actions by the crown attorneys and the police.

The tragic aftermath of these events are now beginning to occur. Of the raid found-ins, one has already been evicted by his landlord and another lost his job when his employer discovered he was gay. The level of anger, frustration, and fear in our community is running very high. We don't know where they will strike next or who will be the next victims. The fledgling gay community we have worked so hard to build over the last ten years is threatened.

*Elgin Blair
Toronto*

Not proud

Recently I received in the mail a copy of your newspaper with a note to turn to page 14. I read the story written by Mr Monk and offer these comments.

Mr Monk seems to feel that everyone who is gay should be proud of it. Let me repeat my statement and make my position completely clear. I am gay and not proud of it.

Mr Monk wrote that, after my announcement was made public, the phones at Gay Unity in Windsor started ringing with callers asking for Cam Frye. Gay teenagers phoned to ask if there was a cure for homosexuality and how much it would cost.

This type of reaction from young gay people is an indication at least to me that they need help in dealing with their situation. The only advice that Gay Unity can offer is to join the "I'm gay and proud of it" group. This is not acceptable to most young people. The last thing they want is people to find out that they are either gay or have gay tendencies. That is why a lot of young people are interested in seeing if there is something that can be done to eliminate these gay tendencies. Most young people feel uncomfortable about talking the situation over with their parents or friends because they are scared to death of the reaction they might receive once they have opened up to someone. That is why it is important that society be educated to understand the basic problems that most young people have dealing with this situation.

How do you receive that basic understanding from society? I do not think it is by marching down the main streets of our cities demanding equal rights for gays. This only turns society against gay people. The image of gay people is very poor in the eyes of most straight people. They view gays as limp-wristed, effeminate, and sissified. This is not the way most gay people are. Unfortunately, that is the image that most people have when you ask them to describe a gay person.

There is no easy answer to bring together people who are trapped with being gay and a society which has many bigoted people who will not even try to understand. Many times, they use the Bible as their justification to hate, pointing to Romans, Chapter I, which makes it very clear that homosexuality is a sin. I have no arguments with that statement whatsoever. Homosexuality is a sin in the eyes of the Lord. Romans, Chapter II, is very clear, however, that it is an equal sin for Christians to make judgements on people who are homosexuals. I find that a lot of so-called religious people are guilty of this sin.

Mr Monk says my comments are "self-oppressive" and that I should have stayed in the closet because I stated I was not proud of being gay. To do so would have made me not only gay, but a liar as well. When I announced that I was gay it was the most difficult thing I had ever done. I almost did not go through with it. Finally I decided it was the right thing to do. I have not regretted it, although you can't imagine what it is like to walk in my shoes every day. Currently, I am going to a woman psychologist in Southfield, Michigan twice a week to attempt to be what I have always wanted to be — straight. The sessions are going well, but it will be a long haul to overcome many years of homosexual patterns and heterosexual frustrations. I am not sure if I will be "cured," but I pray that I will be.

Mr Monk thinks that I will run again for Town Council in 1982 as a "born again heterosexual." I did not stand up and announce that I was gay to come back two years later and pretend that I was straight if I was not. If I am still gay then, the people will know. I will not compromise my basic principles for any political gains. Politics will never mean that much to me. I would have thought Mr Monk would have known at least that much about me instead of trying to character-assassinate me.

*Cameron Frye
Windsor, Ont*

Smitten in BC

I don't suppose I'll ever get around to reading the book John Boswell wrote on Christianity and social tolerance, but I must say that I was smitten by the terribly winsome portrait of the author you offered on page 7 of the February *BP* with the caption: "John Boswell — an exhaustive study."

I could spend a lot of time doing an exhaustive study of John Boswell, however, if he's half as cute from the neck down as his succulent smile suggests.

Give us a break and show us the rest of him. Would it be in bad taste to suggest that you show him in the minimum of clothing that propriety might allow?

*Pole-Vaulting in Penticton
Penticton, BC*

Group effort

In your February story on the CALGM presentation to the Joint Parliamentary Committee on the Constitution, I was wrongly given sole credit for writing the brief used by CALGM. In fact, the brief

"...there is a role for a responsible gay publication in Canada, but it's not going to be produced by the current crop of identity-mongers..."

was a group effort. Anthony Sims did much of the work, and Vince Manis, Doug Sanders, Gay Cohen and I, amongst others, contributed.

We had originally intended to send the brief to gay and lesbian groups across the country and to incorporate their suggestions before submitting it to the Parliamentary Committee. Time pressure made this impossible. Indeed, it took a good deal of luck (and the help of Mike Phelan in Ottawa) to get the brief to CALGM in time for the presentation. We would be happy, however, to supply a copy of the brief to interested groups. Please write care of Gay People of UBC (address in Network, page 21).

*Bill Black
Vancouver*

Identity-mongers

I think that Stephen Ralstan (February Letters) would agree with me that *TBP* could be characterized as an "angry bitch." I suspect that this is so because "professional homosexual activism" just isn't very satisfying and *TBP* contributors — with notable exceptions such as Jane Rule — are essentially angry, unhappy and unfulfilled individuals.

I believe there is a role for a responsible print media gay publication in Canada, but it's not going to be produced by the current crop of identity-mongers who use its pages to divest themselves of their anger.

Our fight — if that's what we want to call it — is with ignorance and insensitivity and I sincerely believe that we must do everything we can to reduce these amongst our own. I've wanted *The Body Politic* to play a leadership role in this. It isn't happening!

*Paul R Panton
Winnipeg*

Board assaulted

Thank you for sending me a copy of your March 1981 issue and drawing my attention to the articles on pages 12 and 16.

As you are no doubt aware, while I have sympathy for your goals, I do not agree with the form that was selected. The matter should have been dealt with at the provincial level of the Ontario Human Rights Code.

Instead, the raising of the matter in the school system merely attracts the attention of the frightened and uninformed on both sides. As you know, the Board has an excellent record and reputation for non-discrimination in this matter and did not deserve to be the object of this assault.

*Nola Crewe, Trustee
Toronto Board of Education*

Lesbian marketplace

I was delighted to see Lorna Weir's interesting and thoughtful article, "Lessons for the Lesbian Marketplace" (The Back Page, *TBP*, February).

So often lesbian feminist critiques of the heterosexist, sexist and patriarchal definitions of sexuality prevalent in our society are dismissed as "puritanical" or "anti-sex." I am glad to see *The BP*

making room on its pages for such a critique and thus, implicitly at least, recognizing the legitimacy of lesbian concerns about our sexuality.

Lesbians and gay men can only benefit from such discussions which avoid the simplistic "whatever you do is fine" analysis in favour of a more complex approach which tries to understand how our sexualities have been defined by and in the interest of a capitalist and patriarchal society.

*Nancy Adamson
Toronto*

I cannot let such an example of mindlessness as Lorna Weir's "Lessons for the Lesbian Marketplace" go by without comment.

How does she propose that we get to Hawaii without United or any other airline? Are we to build our own planes when we want to travel, in the true spirit of self-reliance? Or perhaps she feels that no self-respecting lesbian should have enough money to be able to go to Hawaii. I don't know what she is working towards, but my ideal is for all, not none, of us to be able to afford vacations wherever we wish. If none of Ms Weir's "impoverished friends" will ever be able to afford this, it is a reflection only on the company she keeps and should not be considered a virtue. I, for one, consider United Airlines recognizing lesbians as a market to represent a significant step towards our becoming an accepted part of society. But perhaps acceptance is a sign of failure rather than success, in Ms Weir's warped lesbian political ideology.

*Susan Hutton
Edmonton*

Small town courage

Hang in there, Lazarov! You have spoken (February Letters) for over a million gays who don't live in Toronto, don't want to live in Toronto, don't consider Toronto the centre of their universe and long to live fully gay at home in the boonies. In my northern home town, "lesbian" was a word in a dictionary, no more. I remember North Bay, too, before Cate Lazarov, as a place where gay meant happy.

Something I believe is sorely needed is a regular forum in *TBP* for discussing the problems of small town gays: the dearth of gay literature, the incredible weight of the closet door, the lack of means to contact other gays in the region, the strange sexuality of celibacy at home and sexual overdoses on visits to big cities... and on it goes. Sound depressing? My solution was immigration to the south. Cate Lazarov proposes a far better alternative: take a chance, dare to come out and build a gay community at home.

That radical courage merits strong support. Small towners: come out. City folks: help them do it. Because it is right.

*Mary Cahill
Hamilton*

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We have followed the harassment of Toronto's gay community, beginning with our 24-page report on **The Body Politic Trial**, in February 1979. With the escalation of raids, gay-baiting and homophobia nationally, our reaction has always gone further than mere liberal disgust — we unequivocally support the fight (and it's certainly a fight) for gay liberation.

But we're not running for election. We just think that you might be interested in the latest March/April issue of FUSE:

- George Smith analyses CBS's "Gay Power, Gay Politics"
- John Greyson reports on "Sharing The Secret: Selected Gay Stories"
- British gay video producers Ieuan Rhys Morris and Ron Moule discuss their recent tape "Nothing Personal"
- FUSE reports on the recent Baths raids, and the reasons behind them

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Editorial

Recriminalization?

In 1969 Parliament decriminalized gay and lesbian sex. Or so we thought.

In 1969 there were powerful forces opposed to decriminalization, not the least of which were police forces from across Canada. They lost the battle, but they continued the war. Since that time they have been looking for a way to turn back the clock — to circumvent the express will of Parliament.

And now they seem to have found it.

Under Section 179 of the Canadian Criminal Code, any place used for the purpose of prostitution or "indecent" acts is a common bawdy house. Anyone who works in, or is found in, such a place is liable to criminal prosecution.

While the 1969 Criminal Code amendments decriminalized acts of "gross indecency," including gay and lesbian sexual acts, they did not remove from the law the concept of "indecent act." Any judge who finds gay sex unsavoury can classify it as an "indecent" act.

As the police see it, gay and lesbian sex may not be illegal in itself, but the places where we do it — even our own bedrooms — can legally be a common bawdy house. We can thus be charged as criminals — as "keepers" and "found-ins."

It is through this legal loophole that 200 police stormed into the Toronto baths February 5. It is through this same loophole that they have stormed into gay people's private homes. They are turning back the clock: to have gay sex anywhere in Canada today is to be liable to criminal prosecution.

So long as the bawdy house law remains in the Criminal Code, every lesbian and gay man is in legal jeopardy. Police across Canada can and will use that law to legally harass and persecute us. The attacks have already begun.

If we are to protect ourselves and our friends — not just in the baths but also in our homes — law reform must once again become a priority for us. A coordinated national effort to repeal the bawdy house law is needed. And with proposed Criminal Code reforms currently before Parliament, now is the time to act. □

Unity against the right

Our community is facing a growing anti-gay hate campaign by the far right.

While numerically small and electorally insignificant, groups like Renaissance International, Positive Parents, the League Against Homosexuals and the Ku Klux Klan have been allowed to exercise a disproportionate influence on the political climates of Toronto and of Ontario. With campaigns of innuendo and hysteria, they have set off a stampede to the right among Liberals and New Democrats. In the ensuing rush to avoid the disfavour of the far right, concern for gay rights has been unceremoniously discarded.

How should we respond? One fact, above all else, must inform us: Renaissance, Positive Parents, the League and the Klan are organizations of the fundamentalist and fascist right which do not believe in political compromise. While Renaissance and Positive Parents are circumspect and attack only our public presence, the stated aim of the League and the Klan is nothing less than our extermination. All four seek the elimination of any political organization which has defended gay rights.

Attempts to appease these groups are bound to fail. The far right reads these moves as capitulation, and pursues its ultimate aim with renewed vigour. Their hate literature has increased in volume. And the NDP is one of its major targets. Appearances are for naught.

There are many people of conscience who recognize the self-defeating nature of seeking to appease the far right. The feminist movement and Toronto's trade unionists have been unequivocal in their support of gay rights and in their opposition to the police raids. The International Women's Day Committee and the Toronto Abortion Committee co-sponsored, with the Coalition for Gay Rights in Ontario and the Right to Privacy Committee, a mass picket of the Pro-Family Coalition's Canada in Crisis rally. Trade unionists attending a mid-January Metropolitan Toronto Labour Council conference on human rights heard Council president Wally Majeski support gay rights and call for political action against the fundamentalist and fascist right — in his words, "the most serious threat to human rights in Ontario today."

The gay community should not let the opportunity to work with these potential allies pass by. We have much to gain if we make common cause with feminists, trade unionists and other minorities. And much to lose if we don't.

Within our own community we must develop a strategy for countering the hate literature, for creating the public awareness that would find such expressions of bigotry completely unacceptable.

We need our own organizations in the fight against the right — groups like the Toronto-based Gays and Lesbians Against the Right Everywhere (Box 793, Station Q, Toronto M4T 2N7). When we have our own organizations, we can enter into coalitions without becoming too dependent upon the good will of others.

Yet this is clearly not a time for lesbian and gay separatism. Ethnic and racial minorities have been victims of police violence and know that the right seeks to oppress them as well. Some progressive people in established churches welcome opportunities to distance themselves from the right-wingers who claim to speak for Christianity. Many members of the New Democratic Party understand that democratic rights are indivisible. A powerful coalition could be built among these people and the feminists, civil libertarians and trade unionists who've already spoken out in opposition to the right and in defence of the gay community.

Often their own words betray the intention of those on the far right who would gladly send lesbians and gays to the gas chambers again. The anti-Holocaust slogan — Never Again! — must be understood in all its dimensions. □

An Italian housewife and thousands of gay people find out what they have in common

"Who is the next? Me?"

By Gerald Hannon, Bill Loos, Elinor Mahoney, Craig Patterson and Roger Spalding

It looks like we finally may be getting something we've been saying we've had for the last ten years — a gay community." Fellow journalist Chris Bearchell told me that and, though she wasn't exactly saying the city had been a collection of gay solitudes for the last decade, it almost seemed so in comparison to the uncontrollable bubbling up of energies, determination and a collective will for justice that has exhilarated the gay community in Toronto over the last six weeks.

It can be sensed even at the street level. Gay people smile at each other when they pass, a quick acknowledgement that each is wearing a "No more shit!" button. It seems that every second Tory election poster has a "No more shit — Gays fight back" sticker slapped over Premier Bill Davis' mouth. Some of the smaller subcommittees within the Right to Privacy Committee — the organization co-ordinating gay community response to the bath raids — have upwards of 100 members. "We're suddenly the largest grassroots gay organization in Canada," says RTPC chairperson George Smith. "We've got more than 700 members now — and we're still growing."

The sense that Toronto's gay community has passed through its tentative political adolescence came the night of February 20. It was exactly two weeks since 3,000 angry people had virtually taken over downtown Toronto in a turbulent protest against police raids on gay baths that netted 309 arrests. No one was certain the community would match either those numbers or that spirit again.

It did. That night, almost 4,000 gay people and their supporters among women, labour, straight people and ethnic communities turned up at Queen's Park to march one more time to 52 Division.

The spirit was there, a spirit growing from a sense of unity and determination. TBP's Tim McCaskell told the wildly cheering crowd, "We've shown Roy McMurtry, Jack Ackroyd — and the gang of hacks that presently masquerade as a police commission in this city — something I think they're even more afraid of than gay rage — and that's unity. Unity with all minority groups in this city. Tonight, citizens of Toronto, straight and gay, black and white, immigrant and Canadian-born, have come out to stand beside a gay community under attack."

Only moments before, McCaskell had introduced Lemona Johnson, widow of a black new Canadian shot to death in his own home by two Toronto police officers. "The murder of Albert, my husband, was one of the most brutal and senseless killings of any innocent man that has ever taken place in this city," she told the hushed crowd. "The raids and arrests of members of the Toronto gay community is a further indication that the police force of this city is lacking in discipline and proper supervision. I have a responsibility to my children,

myself and my community to speak out...."

Earlier, Josephine Godlewski had stepped firmly to the microphone and, though a little dazzled by the television lights, said "I'm a housewife and I'm not gay, but the people who were arrested ... were minding their own business in a place of their own choosing. First there was the blacks. Now the gay people. Who is the next? Me?" When she finished, a gay man suddenly leapt forward, bussed her on the cheek — and presented her with a dozen daffodils.

It was a stunning display of strength, unity and determination. Tightly organized, and controlled by a crack marshalling team, it was a demonstration in which there should have been no "incidents" — but there were. Six people were arrested — some of them under

decidedly suspicious circumstances (see page 12) — and the arrests that night have been added to a growing list of incidents which measure the reaction to the gay community's sudden prominence on the political stage:

- The day after the raids, the employer of one of the found-ins received a phone call from the police. The man was asked: "Do you know you have a faggot working for you?"

- One of lawyer Rebecca Shamai's clients, a waiter, says police phoned his employer to explain the situation and "verify his identity." The man was subsequently fired.

- On the night of March 7, two gay men were attacked by queer bashers just north of Yonge and College. One of them now faces \$500-1,000 worth of dental repair work. Both were afraid to report the incident to police.

- The same night another man and his friend were attacked by a gang of 15 in the alley behind the St Charles, a downtown gay bar. One man was thrown to the ground with such force that his arm was broken. They reported the attack to the police, who, they say, were friendly and sympathetic.

- A found-in, also a waiter, says a co-worker told him the police had visited his boss and told the man he was gay.

- A gay man, David Sauvé, says he appealed for help to a group of policemen when he was being pushed around by a group of punks after the February 6 demonstration. He says they did nothing except tell the attackers, "It's not worth it boys, believe me, it's not worth it."

- The following sign appeared inside the locked advertising display case of two elevators in an apartment building at 280 Wellesley St E: "Are you sick of faggots in this neighbourhood? In an effort to rid our fair city of this scourge (sic), we are offering a bounty on faggot scrotums. That's right — we will pay you \$50 for every gay sack you submit to us...." The advertising company responsible for the display says they have no idea how the sign got in there — only their employees and building superintendents have the special tools which open the case. The building manager hung up on TBP, but the advertising company had removed the offending signs by the end of the day.

- A young gay man who cruised "a cute guy in a car" parked beside the liquor store on Grenville St was finally invited home for a drink. The young man agreed, got in the car and was promptly charged with soliciting by what turned out to be a plainclothes officer.

- Two men leaving the St Charles Tavern in the early hours of March 1 were attacked on Alexander Street by a gang of six men who called them "fuck-



ing queers." One man went to hospital with a cut over one eye, burst blood vessels in the same eye, and severe bruising to one side of his face.

• TBP received a letter from a man who says "I am writing to advise *Body Politic* and the gay community that my mail has been opened three times in the last ten days ... I have not been a gay activist to date but I do submit financial support anonymously from time to time."

• In the early hours of March 1, a man politely questioned police officers arresting a young man outside Fran's Restaurant at Yonge and College. Stephen Quagliarello, who objected to what he saw as excessive force, was arrested and charged with obstructing justice. He was wearing a "No More Shit!" button. Quagliarello says he was "verbally harassed by the police officers with taunts of 'faggot, queer.'" They took his button away from him with the comment, "You fucking queers think

you can get away with anything now." Later, he says three officers made him take off his pants. When he did so, they said "just checking for shit," and told him to put them back on.

These are just a few of the incidents which have been reported to TBP and to the Documentation Committee of the Right to Privacy Committee. They indicate a pattern of increased police intimidation and harassment, and the presence of newly emboldened gangs of queer bashers — very likely taking their cue from the bath raids themselves.

A report submitted to Toronto City Council February 26 by Aldermen David White and Pat Sheppard has begun to expose to public scrutiny some of what *did* happen the night of February 5.

The report includes about 75 excerpts from statements by gay people swept up in the bath raids. The document makes for chilling reading.

Some examples:

• "Patrons were made to stand facing the wall. After 45 minutes one man turned green and asked if he could sit down. The police wouldn't allow him to. A few minutes later he fainted and fell to the floor."

• "The preliminary officers scrutinized the genitalia of each person. Everyone was made to turn around and bend over and spread their cheeks, for no apparent reason."

• "One officer went along the line asking 'Are you married?' If people said yes or he saw a wedding band he said stuff like 'You'll wish you had stayed at home with your wife tonight, you fucking queer.'"

• "I witnessed one officer wielding his sledgehammer with abandon and then saying, and I quote, 'Boy, I must be getting old, that took two whacks!' I also saw another officer pull an undamaged door shut and then smash it with his hammer."

The report included photographs of

the damage and photographs of police officers without their badges, in direct violation of police policy. The report concluded by recommending that "the Attorney General initiate an impartial public inquiry as soon as possible." Although Toronto City Council passed the motion 11 to 9 (with a surprise swing vote from the usually conservative Ying Hope), Metro Council has refused to do so, and Metro Chairman Paul Godfrey says bluntly, "For my part, I support the police position. It's against the law to operate a brothel in Canada, no matter what your sexual persuasion...."

Despite the stonewalling by people like Godfrey and the police commission (Commissioner Winfield McKay said on television that the gay community "squealed like a collection of stuck pigs," and that the cost of an inquiry couldn't be justified), the upsurge of support from the wider community, and the feverish growth of the Right to Privacy Committee are the factors that have made being gay in Toronto the heady business it's been over the last month.

Gay resistance surfaced in some rather unlikely places. When the *Globe and Mail* made public February 12 that the men charged as keepers would be required to submit to VD tests, two doctors from the Gay Health Care Workers Group charged that the orders, from Dr William Frank of the public health department, were "harassment of the gay minority under the guise of an archaic legal mandate." As well, since his order for the tests came only a day after the alleged keepers' names had been published in the *Sun*, it appeared that Frank was in violation of the Venereal Diseases Prevention Act, which requires that names of individuals tested under its provisions be kept strictly confidential. The Right to Privacy Committee called for Frank's dismissal, but the story took an unlikely twist February 18 when the medical officer of health, Dr George Moss, suspended Dr Randall Coates — one of the two doctors who had questioned Frank's judgment in issuing the VD test orders.

One day later, Moss rescinded the suspension and Coates was back on the job serving his residency in the medical services division of the city's public health department. Details of what occurred behind the scenes are hard to come by, but it seems clear that a lot of pressure was put on Moss. The Toronto Board of Health has since asked Moss for a report on the procedures and policies in the application of the VD Prevention Act and how this incident fits into it.

There is a new tone to gay life in Toronto — and much of the energy for it flows from the Right to Privacy Committee. Before the February 5 bath raids, it was just one more gay organization in Toronto plodding through the necessary work of coordinating the defence of those charged in previous bath raids in the city. Since that time, there has been an "enormous transformation," according to chairperson George Smith. "There's a constant flow of resources and energy, and right now we're presented with enormous opportunities. People are learning a lot of skills, and what we need to produce is a kind of middle-level management. We have skilled people to tap — media people, professional writers, legal people — and when this is over we should have a whole new group who can arrange demonstrations, chair meetings, get out press releases and handle the media."

Lemon Johnson (below), whose husband Albert was shot and killed by Toronto police last year, and Wally Majesky (right), president of the Metro Toronto Labour Council, speaking out at the February 20 rally



Lining up on our side

Last month's massive invasion of the baths by Toronto police has brought an astonishing outpouring of support for the gay community and for its political demands.

The following examples, chosen from many, will convey some sense of its scope:

• Alan Fotheringham described the "Ontario government's ruthless Faggot-bashing" as an example of "supreme cynicism." (*Ottawa Citizen*, February 10, 1981)

• A group of sympathetic non-gays founded an organization called WISH — We're In Support of Homosexuals — to offer support, and spoke out at the February 20 rally at Queen's Park.

• One downtown business commented on the raids by placing in its window a manikin clad only in a towel and handcuffs. Another business made a big pink triangle the focus of its St Valentine's Day display.

• The Atlantic Gay Alliance and Fredericton Lesbians and Gays sent telegrams to City Hall and the Attorney General to condemn "the indiscriminate raids."

• The Metro Toronto Labour Council and its president, Wally Majesky, came out strongly in support of the gay community, calling for an independent inquiry into the raids, compensation for damages caused by the police, and the

amending of the Ontario Human Rights Code to prohibit discrimination on the basis of sexual orientation.

• An editorial in the *Vancouver Province* of February 11 asked: "Where might one expect 150 police to raid four establishments, smash down doors with crowbars and sledgehammers and arrest more than 250 men for just being there? Chicago? San Salvador? Moscow? It happened last week in beautiful downtown Toronto."

• The Right to Privacy Committee's Aidan Buckley says that some employers are giving their "found-in" employees time off to do RTPC work. Buckley says he knows of one straight employer who has offered to pay an employee's legal fees.

• Six Toronto factory workers came to the defence of a fellow worker when their employer threatened to suspend him for not phoning in when he stayed away from work the day following the raid. Although the employer then threatened to suspend all seven, the workers said they would bring the matter before their union and the employer backed down.

• *Friday Magazine*, a Toronto entertainment tabloid, described the raids as "the swatting of a fly with a bulldozer" and asked "haven't our police force anything better to do with their time?"

• An open letter signed by more than 70 United Church ministers and lay leaders and sent March 11 to Attorney General McMurtry urged him to establish an independent inquiry, and emphasized that the many questions raised "cannot be refuted by silence, or appeal to secrecy or appeal to a self-investigation."

• A *Globe and Mail* editorial on February 9 fumed: "The Metro Toronto Police claim to be understaffed. Yet they have been able to waste men on six months of investigation, on a 150-man raid.... And all for suspicion of conduct which is legal between two consenting adults in private."

• The Canadian Civil Liberties Association sent a delegation to meet with Attorney General Roy McMurtry February 24, and presented a brief reiterating its demand for an independent inquiry into the raids.

• Perhaps the last word should go to Allen Ginsberg, who issued a statement on the raids which said in part: "It's sacrilege against an old human tradition. Police Chief Jack Ackroyd, Staff Inspector Don Banks and all their brothers in plainclothes and official coats should relax and take an innocent bath themselves. Good steam baths make clean minds!" □

Brent Hawkes: Hungry for rights

Before a small group of supporters, Rev Brent Hawkes broke his 25-day fast on the evening of March 12 by taking communion from Rev Troy Perry, Los Angeles-based founder of the Universal Fellowship of Metropolitan Community Churches. The ten-minute service was conducted in a wind-swept and otherwise deserted Nathan Phillips Square, in front of Toronto's City Hall.

Minutes earlier, inside the city council chamber, Toronto aldermen had voted unanimously to support Mayor Art Eggleton's call for a report on relations between police and the gay community. The motion asked Dr Daniel Hill, the mayor's advisor on community and race relations, to investigate and report publicly on ways to bring about improved police/gay community relations.

Hawkes' dramatic hunger strike and his own lobbying at city hall seem to have been directly responsible for this motion. Although not the full public inquiry sought by many critics of police behaviour in the bath raids, Eggleton's request for a report satisfied Hawkes' two main demands. The pastor of Toronto's Metropolitan Community Church had vowed to eat nothing and drink only water until an investigation was ordered which would (a) be clearly independent of the police and (b) be accountable to the city's gay and lesbian community. Looking drawn and tired, Hawkes told *TBP*, "I'm satisfied. I'll eat now."

In an interview on the fifteenth day of his fast, Hawkes emphasized that the decision to take this action was his alone. "I did not consult my congregation beforehand, but they have been very supportive of what I'm doing," he said. "I felt that God was calling me to do this."

During the strike, Hawkes moved from his apartment to his office at the church, where a bed was set up. He pointed out that his move was motivated by the need to allay skepticism about his fast and to locate it in a symbolically significant place. Throughout the 25 days, despite failing strength and the loss of nearly 40 pounds, he continued to conduct a brief service each evening on the steps of the Ontario legislative building at Queen's Park. He also performed many of his regular duties at the church.

Hawkes told *TBP* that Toronto's reputation as a "fine place to live" was jeopardized by the raids. His goal was "reconciliation between the police and the lesbian and gay community." He

Smith emphasized that a priority right now is the development of liaison with other supportive groups.

To some extent it's already happening. The RTPC's Tim McCaskell spoke to a meeting organized by the Afro-Asian Students' Association and drew parallels between the bath raids and police harassment of a black band. As well, a group called the Committee for Racial Equality, which had been hesitant about close links with gay people in its fight against racism, appeared at a RTPC meeting to suggest a continuing liaison.

No one is expecting perfectly clear sailing — there are residues of racism and heterosexism to deal with, and McCaskell reports running into one individual at the Afro-Asians' meeting



Heeding the Lord's call: Brent Hawkes in his MCC office in the midst of his 25-day strike

saw no possibility of such a reconciliation until three questions were answered to everyone's satisfaction: Was excessive force used? Who authorized the raids and why were they carried out at this time? What are the priorities of the police force?

Ontario's Attorney General Roy McMurtry remains adamant in his refusal to order a public investigation. Four days after the February 5 raids, Alan Borovoy, general counsel for the Canadian Civil Liberties Association, asked McMurtry for such an inquiry. McMurtry's reply insisted that these matters would have to be dealt with first by the courts, and went on to deny most of the charges of excessive force and verbal abuse.

Toronto City Council voted February 26 to ask McMurtry to reconsider his decision. The motion passed 11-9 after a three-hour debate sparked by a 58-page report written by aldermen

Patrick Sheppard and David White. The report detailed eyewitness accounts of brutal police behaviour the night of the raids.

However, none of those incidents turned up in a report submitted by Police Chief Jack Ackroyd to Mayor Eggleton. That report, a classic product of police self-investigation, ends with a statement from Intelligence Bureau Inspector Donald Banks to the effect that his men had "conducted themselves in a professional manner."

As aldermen Sheppard and White told council, the mere fact that their investigation and the Ackroyd report contradicted each other should be warrant enough for a public inquiry.

As this issue goes to press in mid-March, however, the mayor's request to Dr Hill is the only sign of progress.

It is progress, though, and the community has Brent Hawkes to thank for that. □

who was rather vocal about avoiding any links with gay people — "but everyone else was really embarrassed by him," McCaskell says.

In the short run, it will certainly be the police issue which draws support to the gay community. Sudhir Joshi, local coordinator for the Indian People's Association in North America, told *TBP*, "When it comes to the question of police brutality, the East Indian community will have a lot of sympathy. On the question of gay rights, I don't know. Our community is divided on that."

But unity on the question of police harassment isn't a bad place to start. That unity is only part of the net impact of the events of February 5 — and despite the continued petty harassments,

the queerbashings, the disruptions in the lives of so many people, the net effect seems to be tilting towards the positive.

No issue has ever drawn such a wide range of support to the gay community. No issue has ever radicalized so many gay people. The baths are still open and busy — with the notable exception of the Richmond Street Health Emporium, which closed February 17 because management felt it could not afford to both cover repairs and hold on while business slowly built up again. In a particularly grotesque finale to its five years on the gay scene, someone broke into the premises the night it closed, and did about \$3,000 worth of additional damage.

That "radicalization" of the gay community has made it noisy and impa-

tient, and has pulled it out in hundreds and sometimes thousands to more than a half-dozen events in the last month alone. Mariana Valverde, speaking for the International Women's Day Committee February 20, said what most of the people listening had been feeling in the gut of their daily lives since February 5.

"As women," she said, "we did not get the vote by writing polite letters. We got the vote by demonstrating, by going on hunger strikes, by chaining ourselves to railings, and all kinds of other very unladylike behaviour. As gay people, we will not win our rights by getting dressed up in our Sunday best and going to knock on politicians' doors. We will not gain our rights by being deferential and nice, and saying please and thank-you."

"Gay people cannot afford to be polite. We have to fight back." □

Rumours, numbers & late-breaking info

Will there be more charges? Shortly after the raids, the police said investigations were still continuing. There were dark hints of connections to organized crime. At press time, all Chief Jack Ackroyd will say is that "it's under review," and that officers from Investigations are meeting with representatives from the Attorney General's office.

Prediction: if there are more, they won't come until after the March 19 election.

● Numbers game: according to Staff Superintendent Don Banks of Intelligence, 309 people were arrested during the raids. According to Sgt Roy Herter, who is seeing the cases through the courts, there are 306 individuals facing trial. Why the discrepancy? *TBP* has discovered that charges against two individuals could not be continued because of procedural errors by the police. That leaves one unaccounted for — any truth to the rumour a County Court judge was swept up in the raids?

● Are more raids planned? *TBP* has been called by two anonymous tipsters who have independently claimed that police will soon raid all gay-owned bars in the city on the pretext of hunting out drugs and minors. There has been one rumour that gay collective homes would be raided at the same time. Contacted by *TBP*, York Crown Attorney Peter Rickaby said "I don't know of any other raids," but added, "if I knew, I wouldn't tell you."

● The *Toronto Sun* rumour that a 14-year-old was a found-in is a complete fabrication. Sgt Monteith at Intelligence says bluntly, "There were no juveniles charged."

● Judge Maurice Charles, who is hearing many of the found-ins' cases, is the judge who dismissed charges against a heterosexual swingers' club. This may be good news, although one of the defence lawyers says Charles generally has a conservative profile.

● The Right to Privacy Committee urges those who wish to donate to the defence fund to make cheques payable to: Harriet Sachs in Trust for RTPC, and mail to RTPC, 730 Bathurst St., Toronto, M5S 2R4.

● Anyone knowing of follow-up police harassment, plainclothes officers at public meetings or in our baths and bars, or street attacks by straight toughs is asked to contact *TBP* at 977-6320. We will protect the identity of anyone who does not wish to be public. □

Uncovering the enemy within

Toronto's plainclothes police expose a few dirty tricks on a gay demonstration

Four of the people carrying the banner that headed the largest gay demonstration in Canadian history were plainclothes police officers. And several more were photographed carrying placards.

Since the publication of revealing photographs in two Toronto dailies, police commission chairman Phil Givens has said that, while he won't ask for a formal investigation, he will ask police chief Jack Ackroyd to "enlighten" him on the matter. Ackroyd concedes that it is improper for police to carry signs during demonstrations. Yet we have police superintendent David Sproule telling the press that such activities are "absolutely routine."

And there is more. Plainclothes officers have been spotted at the February 12 police commission meeting, at the city council debate over a public inquiry into police actions, and at the March 7 picket protesting the right-wing Canada in Crisis rally.

"The effect," according to one civil rights lawyer, "is to put a distinct chill over the right to freedom of assembly. People should have that right without having to fear they are under surreptitious surveillance, without having to worry about the person next to them."

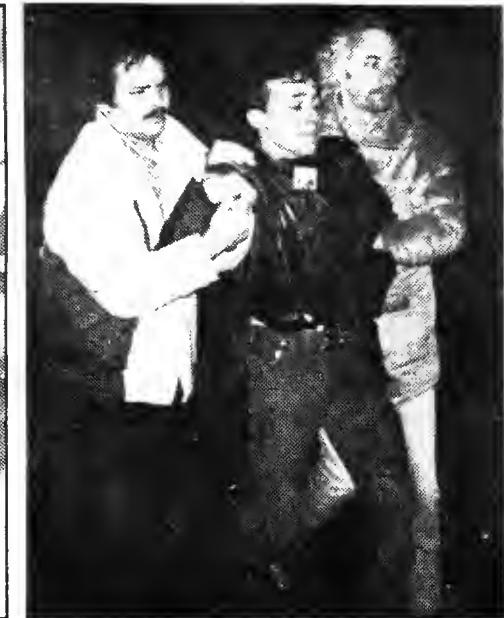
Ackroyd told the press these undercover cops are community relations officers, well known in the gay community, thereby adding yet one more fabrication to the self-serving fictions which have issued from the police force, the police commission and the office of the attorney general since the February 5 assault on the gay community. Two community relations officers, Ron Willers and Brian McNeill, are known to gay activists. But they are not among the plainclothes cops photographed at the February 20 demonstration, who seem to have been there in the role of secret police.

Some witnesses, including several demonstration marshals, reported incidents which indicate that the altercations which led to six arrests took place at the provocation of undercover cops. It is reported that they ripped the leading banner almost in half, spat in people's faces and finally provoked fights resulting in the arrest of three marshals who attempted to stop the fighting. At least one of the marshals under arrest was manhandled, kicked and abused.

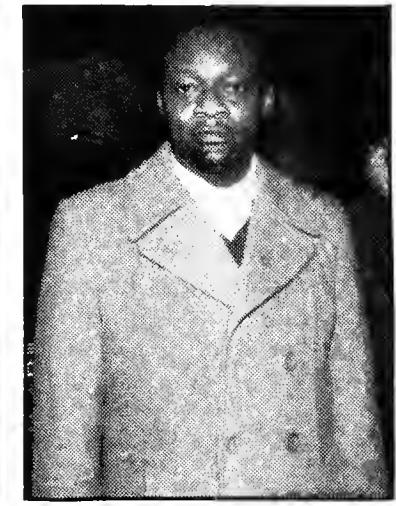
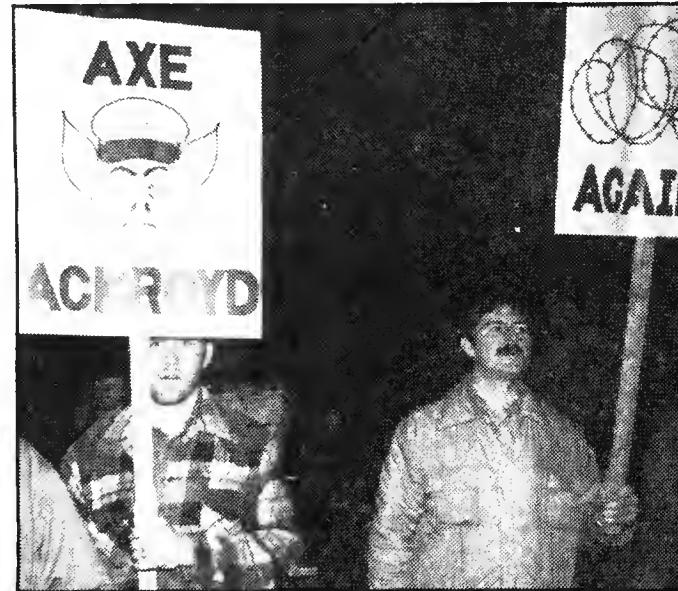
Toronto's gay community should be made aware that its public rallies and meetings are being infiltrated by undercover police agents.

We urge our Toronto readers to tear this page out; take it with you to public meetings. If you see any of these men, tell a meeting organizer. He or she has the right to ask such people to leave. *TBP* photographers attend most public gay functions — if you see anyone you suspect is a plainclothes officer (they often wear small identifying objects, such as maple leaf pins), point him or her out to our photographer.

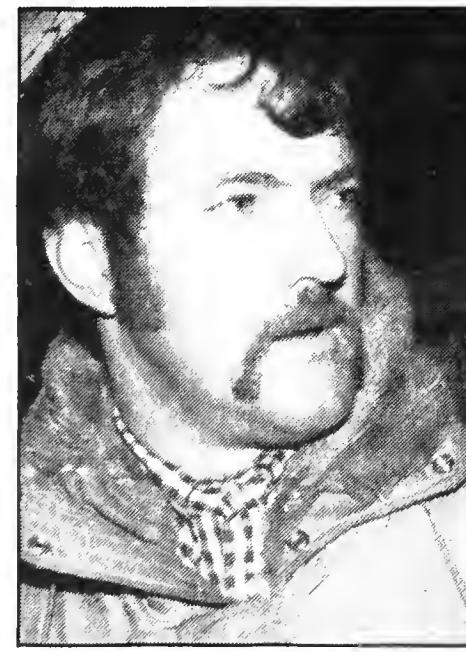
Every photograph we publish puts one more undercover police agent out of a job — at least in the gay community. □



Agents provocateurs? Two undercover cops caught carrying the banner in the February 20 march. At right, they arrest a demonstrator.



Both men holding placards are undercover police agents. Police Chief Ackroyd says such actions are "improper." The two men above have both been identified as plainclothes officers.



Five cops behind the banner. Officer Terry Doyle is at left (also middle in row above), two others chat with policewoman behind, fifth stares directly ahead. Cop at right in second row is also pictured below seated with fellow plainclothes officer among gay people at city hall.

Bawdy house laws: the state's key to the bedroom door

Most people think Pierre Trudeau's famous 1969 Criminal Code amendments had the effect of decriminalizing homosexuality.

They did not. Buggery and gross indecency — the "crimes" gay men are usually alleged to commit — are still on the books as crimes. All Trudeau's amendments did was say, in effect, that under certain very specific circumstances, you would not be charged even if what you were doing would ordinarily be judged as buggery or gross indecency.

Those circumstances: if the acts occur between a husband and a wife, or between *any two* (and only two) consenting persons over 21, and only if they occur in private.

However, according to Toronto lawyer Dianne Martin, "Trudeau's famous liberalization of the laws against homosexual sex is almost meaningless. Canada's bawdy house laws... restrict the rights of consenting adults to have sex in private. They do much, much more than control brothels."

As Martin points out, most people have a notion of what a "bawdy house" is. As she says, the term conjures up visions of red light districts, brothels, "whorehouses." Such places, of course, would be covered by the bawdy house laws. But Canadian law is so worded that the legal definition of bawdy house can cover almost anything — and the police and their supporters in Toronto are trading on just that ambiguity. When the public hears "bawdy house" it thinks "whorehouse" and the exchange of money for sex. But that needn't be the case at all.

Section 179 of the Criminal Code defines a bawdy house as "a place that is kept or occupied, or resorted to by one or more persons for the purpose of prostitution or the practice of acts of indecency."

First of all, the legal definition of the word "place": "place includes any place, whether or not it is covered or enclosed, whether or not it is used permanently or temporarily, or whether or not any person has an exclusive right of user with respect to it." In other words, it does not have to be a building, it does not have to be public, and it does not have to be permanent.

As Martin said, "prostitutes have learned to their surprise that their own homes may be bawdy houses, and gay men are learning the same thing."

Presumably, David Balfour Park in Toronto could qualify in law as a common bawdy house.

What the Crown must prove, then, is that the "place" — someone's home, a bath, a hotel — is used frequently or habitually for the illegal purpose noted in the law.

And that illegal purpose? In all the gay bath cases, it is "the practice of acts of indecency." Prostitution is never alleged.

And what are "acts of indecency"? No one knows — or rather, each individual judge hearing such cases has to decide for him or herself because the phrase is not defined anywhere in the Criminal Code. Neither is gross indecency, although one trial judge has given the following illuminating definition of that: "a very marked departure from the decent conduct expected of the average Canadian."

Although there is no definition of "acts of indecency," cases decided dur-

ing the last decade have concluded that the following acts fill the bill:

- Sex between unmarried heterosexuals.
- Oral sex between heterosexuals.
- Mutual masturbation.
- Homosexual sexual conduct.

Whether or not a judge in Toronto in 1981 would reach any of the same conclusions is anybody's guess. As lawyer Martin points out, "a strong argument can be made that community standards are not offended by homosexual sexual activity in private, and therefore that sexual activity — whether in a person's

home or at a bath — is not indecent. The obvious danger, of course, is that you'll end up with a judge who simply believes that all gay sex is 'indecent.'"

Two recent heterosexual bawdy house cases highlight how important a judge's personal opinions are in reaching a verdict.

Both cases involved heterosexual "swingers clubs" — the kind of situation where couples go to private homes for an evening, exchange partners and occasionally engage in group sex.

In one case, Judge Milton Cadsby found the defendants guilty, saying



Gay people raise hell: and the NDP and Liberals lose at both ends of the political spectrum

The raids: why, and why now?

The first thing everyone thought of, of course, was the provincial election in Ontario.

As political commentator Allan Fotheringham wrote in the *Ottawa Citizen* February 10, "The rationale behind the raids would seem to be puzzling. Perhaps it is not.... An Ontario election has just been called, with Bill Davis and his Conservatives trying for the third time to achieve the majority mandate denied to them by the electorate.... The spectacular assault on the bathhouses and the mass arrests, just as the election campaign is getting underway, highlight where the Bill Davis law-and-order government stands."

A round-table discussion by *TBP* collective members generated further speculation. Chris Bearchell noted that Bill 209, the Tory legislation to amend the Ontario Human Rights Code, was not introduced into the legislature until after the Toronto municipal election. That was the election John Sewell and George Hislop lost, the election which generated a virulent anti-gay backlash. Presumably, the Tories then felt safe in introducing rights legislation which ignored gay people, but more than that, they could see the possibility of exploiting the anti-gay backlash to pry some very essential Metro seats away from the New Democratic Party. With its official pro-gay policy, the NDP was very susceptible to being tarred by the

pro-homo brush.

If that was the scenario, it was a masterful political stroke. Both the NDP and the Liberals have desperately backpedaled, refusing to comment on the raids and hoping the whole thing will just go away. In the process, they have alienated much of the gay support they'd won. On the other hand, they haven't won any new friends further along the right — people like Stew Newton of the anti-gay Positive Parents of Ontario believe the pro-gay policy the NDP has on paper. "If you have an NDP sign on your lawn," their literature reads, "it could mean you support homosexuals because it is NDP policy to support them."

The situation is polarized and that's to the advantage of the ruling Tories. They're not trying to grab for support from both ends of the political spectrum the way the NDP and Liberals are — and it's to the Tories' advantage to have gay people raising hell and forcing the other parties into a corner.

It's an appealing theory, particularly since such a massive police operation would have to have been authorized from very high up — possibly by the Attorney General himself. And if the investigations began six months ago as the police say, that was right at the beginning of the Toronto municipal election campaign

During the *TBP* discussion, Tim Mc-

"recreational sex between virtual strangers, exchanging partners, I find to be lewd and indecent conduct.... While the public may not object to dogs fornicating in public, when it comes to men and women, the public has different and higher standards."

In a second case tried in the same city only a few weeks later, Judge Maurice Charles acquitted a man in a case where the circumstances were virtually identical to the one just described. Charles pointed out that, although there was no doubt both married and unmarried couples had indulged in a variety of heterosexual activities at the apartment in question, "I think the average, reasonable Canadian, having regard for prevailing community standards, would say it's none of my business if done in private. There can't be any doubt that sex has undergone a revolutionary change since Victorian times."

Whether that "revolutionary change" has affected the thinking of the judge or judges who will be hearing the hundreds of cases now before the courts is really the crucial question in bawdy house busts.

Among other things, that's why it's bad law. □

Caskell suggested the possibility there is some section of the police force becoming unstuck from complete police control, a gang of homophobes who are beginning to influence police priorities. Or it may just be, he added, that the Morality and Intelligence bureaus felt such an operation might help justify the more than \$7 million asked for in this year's police budget.

Bearchell proposed a more sinister scenario — that the police are being groomed for a larger role in the running of the province, and homosexuals happen to be an acceptable target right now. But not the only one. She pointed out that black activist Dudley Laws had held a recent press conference where he complained of a stepped-up police harassment of black and immigrant citizens.

What we may be seeing too, McCaskell suggested, is police response to a situation they're not really used to: a developing public attitude critical of some aspects of policing. Uncritical public support for the police may be vanishing because police targets are now bigger, more powerful and better organized — gay people, for example, or blacks. McCaskell pointed out there has been a series of groups it was once more or less permissible to "bash" — in the early years of this century it was the Jews, later it was the Italians, then the Portuguese, now the blacks and gays. It would be unthinkable now to hit out at the strong Jewish or Italian communities — but the police may have misjudged in thinking they'd find uncritical public acceptance for attacks on gay people.

For Ken Popert, the other interesting question is why gay people have reacted the way they have. It was pointed out that, until the first demonstration, no one was sure whether we would fight back or run back into the closet. Popert traces much of our new activism back to the November municipal elections — besides politicizing people, and helping generate the idea of "gay community," the results might well have been a lesson in the evils of apathy.

To the big questions: Why did it happen at all, and why did it happen when it did? — we don't, as McCaskell pointed out, have the answers. We have speculations, suspicions, hints.

Without some kind of independent public inquiry, we may never have much more. □

Toronto Board limits gay rights policy

TORONTO — The Toronto Board of Education Feb 24th overturned two anti-gay discrimination resolutions it had instituted only last September and replaced them with more restrictive clauses.

The emotionally charged, 7 1/2-hour meeting ended when trustees voted 22-4 to outlaw anti-gay discrimination in the board's employment practices. Trustees also agreed to permit discussion of homosexuality in the schools "when conducted by teachers and appropriate board staff as (the topic) arises out of curriculum."

The older, more far-reaching policy condemned any expression of anti-gay bias by "trustees, administration, staff or students," while the revised motion limits condemnation to discriminatory employment practices and does not mention students. It also restricts the definition of sexual orientation to adults.

In addition, the new resolution limits discussion of homosexuality in classrooms by requiring that the topic be dealt with only when it arises out of curriculum, and by stating that board personnel be the only discussion leaders. The restrictions are of the sort that Acting Education Director Edward McKeown last fall warned would be interpreted "very conservatively" by school principals.

Thirty-eight speakers addressed the full board at the special meeting, called by worried trustees after a parent threatened in January to remove her two children from Toronto schools unless the board rescinded its policy "of allowing homosexuals into the schools."

At 1:35 am on February 24th, the September resolutions were overturned by a 14-12 vote; about an hour later, an amended version of the policy was back on the record with only four votes cast against its anti-discrimination clause.

Three board members who had supported the September motions helped to defeat them this time. They were board chairperson Irene Atkinson (Ward 2) and trustees Harold Menzies (Ward 3) and Peter Davis (Ward 4). Ward 1 trustee Doug Little called them "gutless."



Gregory Baum: recounting Nazi persecution

Right-wing trustees who first voted down the September policy and then accepted the amended form may have been satisfied that the new wording would placate anti-gay groups who had been attacking the board.

Stew Newton, chairman of such a group (Positive Parents of Ontario), told *TBP* that he was "not disappointed

with the board's decision." He added, however, that the board's apparent flip-flop had "confused" him, and said "We'll be back at the board until we're satisfied."

Newton was one of 10 homophobic speakers. Another, William Pritchard, angrily denounced Prime Minister Trudeau as an "alleged homosexual." A few, including some non-Toronto residents, threatened to withdraw children from school.

Rev Eilert Frerichs, a University of Toronto chaplain, was among the 28 persons who urged board members to retain anti-discriminatory policies and to permit free discussion of homosexuality in classrooms.

He spoke movingly of his elementary student son who is castigated as a "faggot" by his classmates presumably because he has long, strawberry-blond hair and wants to study dance.

Renowned theologian Gregory Baum, a former Roman Catholic priest and a convert from Judaism, recalled his youth in Nazi Germany where homosexuals, like Jews, were singled out for persecution.

Novelist Marian Engel linked anti-gay prejudices with the same sort of narrow-mindedness in Ontario which supports a "class-ridden" educational system that is irrelevant to the needs of the working class.

Among other speakers were Margaret Wilson, president of the Ontario Secondary School Teachers' Federation; former board chairman Dan Leckie; Menno Vorster, president of the Toronto Teachers' Federation; and Ruth Baumann, president of the Toronto

District of the Ontario Secondary School Teachers' Federation.

Psychiatrists and sexologists from the University of Toronto, the Clarke Institute of Psychiatry, the Sex Information and Education Council of Canada and the Ontario Psychological Association gave expert testimony to dispel homophobic myths, particularly the "proselytization" theory, a perennial favorite of bigots.

Eleven of the pro-gay speakers identified themselves simply as taxpayers and parents.

Dissenting votes on the final ballot were cast by trustees Alex Chumak (Ward 1), Michael Walker (Ward 10) and Michael Lofranco (Separate School representative), maintaining their anti-gay voting records. The fourth negative vote came from a new Separate School representative, Maureen Godsoe, whose only contribution to the debate was the declaration, "I am opposed to sexual orientation."

Roger Spalding □

Indecency rap sticks in Sauna David case

MONTREAL — Two men charged with gross indecency in the April 1980 police raid on the Sauna David were each fined \$250 January 15 and put on two years probation.

As well, the trial of seven men charged as keepers of a common bawdy house began January 12 and continued for five days but was remanded to May 25. The court heard testimony from five police officers who had visited the baths during a 10 day undercover investigation just before the raid. Defence counsel called psychologist Alain Bouchard, and one of the bath's cashiers. The 49 men charged as found-ins appeared in court January 26, and were remanded to June 30.

In the gross indecency cases, 13 men had originally been charged, but five have already had their charges dismissed. The cases, heard January 15 by Judge André Daviault are the first to receive a guilty verdict.

Dida Berku, defence lawyer for the men, had argued that the offence of gross indecency had not been committed, since no physical contact took place between the two men. (Apparently one stood at the door masturbating while the other fingered himself.) However, Judge Daviault held that such acts were "intrinsically acts of gross indecency and there (was) no need for physical contact" for the men's actions to be considered an offence.

In making his judgement, Daviault stated that he was concerned with legal matters only and was in no way approving or disapproving of homosexuality. However, he also said he had no hesitation in believing the Crown witnesses (undercover police agents) rather than those of the defence.

The two men have appealed the decision, and have retained lawyer Philip Goulston to present the case to the Quebec Court of Appeal. Goulston told *TBP*, "the case has a good chance of winning, since the Criminal Code clearly says gross indecency must be committed with another person and not be one person by himself."

The Association pour les droits de la communauté gaie du Québec (ADGQ) has established a fund for all the Sauna David accused. Donations may be made payable to "ADGQ (fonds du David)", and sent to ADGQ, CP36, Succ C, Montreal, PQ H2L 4J7.

Stuart Russell □



March 8 was a day of celebration and protest for 5,000 women and men as a demonstration commemorating International Women's Day wound through downtown Toronto.

The day began with a pre-march rally in the foyer of City Hall where Susan Colley, keynote speaker for the March 8th Coalition, stressed that child care, women in non-traditional jobs, freedom from violence, the rise of the right wing and the police raids on gay baths are major issues facing women in the city. "The raid on the gay baths touches on an issue which is fundamental to the struggle of women — the right to control your own body and the right to your own sexuality," she told the cheering crowd.

A colourful display of banners and placards greeted Saturday morning shoppers as the march, led by the All-girl Hit and Run Marching Band, progressed toward Harbord Collegiate Institute. Among the groups represented were the Feminist Party of

Canada, the Lesbian Phone Line Collective, the Ontario Federation of Labour, the YWCA, the National Action Committee on the Status of Women and the Women's Counselling, Education and Referral Centre.

Gay men and lesbians marched under the banners of the Right to Privacy Committee and Gays and Lesbians Against the Right Everywhere. One very prominent banner proclaimed "Lesbians are everywhere."

As the parade passed Police 52 Division (where accused keepers and found-ins were processed the night of the bath raids), contingent after contingent took up the chant, "Fuck you, 52!" — transformed by some into, "IQ, 52!"

An afternoon fair of displays and workshops awaited the demonstrators at Harbord Collegiate. The celebration ended with an overflow crowd at an all-women's dance at the Church Street Community Centre that evening.

Brenda Steiger □

Far right active in election

TORONTO — As we go to press, the outcome of Ontario's March 19 election is not known. No one has any doubt, though, that Bill Davis's Progressive Conservatives will continue to rule.

Despite the predictability of the results and even before the votes were counted, it was safe to say that the political climate in Ontario, especially in the 29 ridings that make up Metro Toronto, has changed considerably.

The province's economy is sagging alarmingly as the Tories begin their 38th consecutive year in power, providing fertile ground for the growing radical right.

Premier Davis (whose minority government held 58 seats at dissolution) began campaigning with a \$1.5 billion economic programme announced a week before the election was called. From that point on, the Conservatives did their best to talk about anything but bread-and-butter issues. They focused attention on Davis and what they called his leadership.

Official opposition leader, Liberal Stuart Smith (whose party held 34 seats) and New Democratic Party leader Michael Cassidy (33 seats) talked about the disastrous state of Ontario's economy from the campaign's outset. But they were both very anxious to avoid talking about at least one key social implication of it — the emergence of a unified Christian right, under the explicitly anti-feminist and anti-gay banner of the Pro-Family Coalition. Both ran scared from long-standing positions of personal support for gay rights, and Cassidy from party principles as well. Neither unequivocally joined the swell of voices demanding an independent inquiry into recent police raids on Toronto gay baths.

It has never been a secret that a majority of Smith's caucus consists of rednecks from Southwestern Ontario who oppose extending the protection of the Ontario Human Rights Code to lesbians and gay men. What seems surprising, though, is that nine of the Toronto Liberal candidates were opposed to the Ontario Health Insurance Plan covering the cost of therapeutic abortions (compared to three anti-abortion Tories). Parkdale Liberal candidate and current Ward 2 alderman Tony Ruprecht personally distributed anti-gay hate literature telling voters that the NDP incumbent, Jan Dukszta, "believes your kids should be molested by homosexuals." Sources say that he has told some Parkdale residents that Dukszta "is a homosexual."

While Liberal candidates Anne Johnston (St Andrew-St Patrick) and Bruce McLeod (St George) went on record favouring a gay rights amendment to the Ontario Human Rights Code at Association of Gay Electors (AGE) all-candidates' meetings, neither mentioned gay rights in their literature. Johnston referred to "minority rights" and McLeod took credit for authoring the OHRC's report, *Life Together*, but he didn't mention that the report recommended a sexual orientation amendment.

The NDP began to look increasingly foolish for its refusal, as a party, to deal with the gay issue.

The New Democrats held 14 of 29 Toronto-area seats. Half of them were expected to be close races, four having been targeted by the Tories in their drive for a majority. At least two of the 14 — Marion Bryden's Beaches-Woodbine

and Ed Ziembra's High Park-Swansea — were also targeted by right-wing organizations as part of a general campaign to defeat incumbents who favour the right to choose abortion and who adhere to NDP gay rights policy. Positive Parents distributed anti-gay hate literature including the message: "An NDP sign on your lawn says you support homosexuals" in several Metro NDP ridings. The version of the material circulated in NDPer Jan Dukszta's heavily ethnic riding of Parkdale, by Liberal Tony Ruprecht, among others, was translated into Polish, Italian and Portuguese. It was accompanied by anti-abortion literature and resulted in a hundred hostile calls at the Dukszta campaign office in one day.

St George NDP candidate Dan Leckie took a strong pro-gay stance in his brochures. He elaborated his own criticism of the NDP leadership's recent handling of gay issues and committed himself to moving a gay rights amendment, despite the NDP caucus if necessary. Fellow New Democrat Stan Kutz sent a letter to residents of St Andrew-St Patrick, where he ran, to undercut hate literature

circulating there.

The only ones who stood to gain from the tarring of feminists, gay activists, and NDPers with the same brush were Premier Davis and his Tories.

Ironically, Davis was also a target of the ultra-right Christians. They attempted to push him even further to the right than usual by threatening to withdraw support if he continued to endorse Trudeau's constitutional package (see story page 17). Such efforts at securing Davis' political indebtedness smacked of the tactics of Ronald Reagan's Moral Majority supporters. One Pro-Family Coalition leader, Ron Marr of Family and Freedom and publisher of *The Christian Inquirer*, has an office in Fort Erie, Ontario, but lives in Rochester, New York, and has worked for Christians for Reagan. While the Pro-Family Coalition doesn't yet constitute a serious threat to gay and human rights in Canada as its American counterpart, it is creating an environment where such a development is possible. During the election it pushed the opposition parties so far to the right on the gay issue that Derek Nelson of Thompson News Service asked "Are they Tories in disguise?"

The only candidate, other than Leckie and Kutz, who directly addressed

the anti-gay propaganda of the right was George Hislop, who ran as an independent in the presumably heavily gay riding of St George. Hislop's campaign workers said that 70,000 pieces of literature addressing the issues of gay rights and gay people and children, including two four-page tabloids and a pamphlet, were dropped in the riding.

Hislop, the AGE and Ward 6 Community Organization candidate who went down to defeat in last November's municipal election, was criticized as a "spoiler" for running in a constituency in which the candidates for all three major parties expressed support for the inclusion of sexual orientation in human rights law.

At a well-attended Association of Gay Electors all-candidates meeting March 9, even Tory hopeful Susan Fish got on the gay rights bandwagon. After making the initial blunder of not mentioning gay people in her opening remarks, she said she supported an independent inquiry into the raids. And she replied in the affirmative to a woman who asked candidates if they would break with their respective party's position to move a gay rights amendment to the Human Rights Code.

Chris Bearchell □

Gay Freedom Rally wins support

TORONTO — "Hundreds of people's careers and lives have been grossly endangered by arbitrary police action. Those now standing before you at election time who do not consider that to be a major issue are men and women who do not stand for freedom."

With this declaration, CBC broadcaster and historian Laurier Lapierre drew a standing ovation from the 1,200 women and men attending an emotionally charged Gay Freedom Rally held March 6 at St Lawrence Market North in downtown Toronto. The event was organized by the Coalition for Gay Rights in Ontario.

The mass gathering focused on the recent Toronto bath raids, the refusal of the Davis Tory government to extend human rights protection to lesbians and gay men, and the reluctance of most candidates — including all three major party leaders — to address these issues while campaigning for Ontario's March 19 provincial election.

Maryka Omatsu, acting director of the Canadian Human Rights Commission, said she hoped that the experience of her own community during the Second World War would never be repeated. She reminded the crowd that, during the war, Japanese-Canadians had been deprived of their jobs and interred in concentration camps.

"I could count on one hand the number of politicians who spoke out then," she declared. "I say to those who are against discrimination and inequality, that now is the time to come forward and speak out."

Jacques Bergeron, representing the Quebec Human Rights Commission, called upon Ontario to follow the lead of the Parti Québécois which, in 1977, became the first government in Canada to prohibit discrimination on the basis of sexual orientation.

"Law can change behaviour — but not mentality," he warned. "The real change will come with the destruction of stereotypes, when understanding replaces the (majority's) shortcut to security. You are a privileged inter-

vening party on this issue," he told the crowd.

The event also generated a certain amount of partisan politicking — Toronto Labour Council president Wally Majesky slammed George Hislop (without, however, naming him) when he scorned "single-issue candidates."

Majesky insisted the "only way to get (the three major parties) to change their views is to fight from within."

Hislop, an independent candidate in the Toronto riding of St George, shot back with a campaign speech that asked voters "to put a faggot in the legislature." Later, federal NDP justice critic Svend Robinson entered the fray, taking issue with Hislop's claim that he is the only human rights candidate in St

Continued on page 16



Laurier Lapierre: "To identify myself with the struggle that is yours and that is mine"

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Continued from page 15

George. Amid shouts from hecklers of "What about (provincial NDP leader Michael) Cassidy?", Robinson gave his support to St George NDP candidate Dan Leckie.

The crowd's most enthusiastic response was reserved for Lapierre and novelist Margaret Atwood, who commented: "When I heard the police had raided the baths, I asked, 'What do they have against cleanliness, anyway?'" A reading of her poem, "Variations on the Word Love," was dedicated to "consenting adults in any combination of their choice."



Atwood: sharing wit, anger and poetry

Laurier Lapierre prefaced his remarks with a brief description of hostile response to his far-reaching report on education, *To Herald the Child*. "The attacks have been so great as to convince me, beyond a shadow of a doubt, that I am right," he said.

"It is therefore quite normal," he continued, "that I should be here to identify myself clearly and openly with the struggle that is yours and that is mine.... It does not take very much courage to be up here, in fact it is rather exhilarating," he told the crowd. "It takes a lot of courage to be sitting where you are. It takes a lot of courage to say to the world, every day, that you are who you are — free men and free women capable of loving."

Between-speech entertainment was provided by Guelph folk singer Paul Brown, and Toronto's renowned *a capella* singing quartet, The Nylons. The Nylons had the crowd roaring approval with their rendition of "One Fine Day" ("you're going to want me for your guy"), dedicated to "a cute young cop I met last week."

A dance brought the evening to a close. □

Blaze set by arsonist closes lesbian bar

TORONTO — An arsonist's fire gutted Toronto's newest lesbian bar, the Sappho Restaurant on Church Street, March 1st.

Entry was forced through a rear window and fire set to paint remover which had been poured over empty liquor cases in the basement. According to police speculations reported in the *Toronto Star*, the fire was intended to cover up the theft of less than \$100 from the restaurant's cigarette machine.

Until February, Sappho's had been known as Tanks, a bar catering to gay men. But business had fallen off with the opening of another bar in the vicinity. During Sappho's three-week life span, no attempt had been made to redecorate the interior, which sported camouflage nets on the ceiling and a large mural of a tank on one wall.

Sappho's self-described "business owner," who asked not to be identified,

also operates The Barn and Les Cavaliers, gay male bars. He cut short his Mexican holiday when he heard about the fire/break-in. "I will re-open the restaurant as soon as possible, but I can't set a date. I still have to get estimates on the damages, and arrange for building permits, insurance, and so forth," he told *The Body Politic*.

The lesbian community, which also suffered the closing of the Fly By Night Lounge, looks forward to Sappho's reopening. It can only be hoped that the current insurance policy will cover the cost of redecorating in a manner more suitable to its present clientele. □

Groups share ideas at nuts 'n' bolts meet

GUELPH — More than 70 delegates from across Ontario enjoyed a friendly, productive weekend at Guelph Equality's "Experience '81" resource-sharing conference February 13, 14 and 15. Workshops, film showings and a St Valentine's Day Dance were held at the University of Guelph.

Workshops dealt with the problems of organizing and providing social services to local gay communities. Many of the delegates from outside of Toronto were looking for ways to apply methods developed by such groups as the Gay Community Appeal, Gay Youth Toronto, and Toronto Area Gays phone line and peer counselling service. A session on fundraising heard Peter Maloney talk about the use of direct mail appeals, and Richard Brown from the Lambda Business Council speak about how to approach gay businesses to support movement programmes.

David Belrose, of Gays of Thunder Bay, said his group's delegation was happy to have attended "Experience '81". "Besides coming away with several ideas that we can apply in GTB, the conference gave me an emotional lift. Just meeting and socializing with so many other gay activists made the trip worthwhile."

According to Jim Dougan, a member of the conference organizing committee, the event was a financial success. "Unlike so many conferences in the past, this weekend didn't lose money and we may even have a small profit."

The need for conferences like "Experience '81" was expressed at last spring's annual meeting of the Coalition by grassroots organizer, Robin Hardy, who suggested that provincial gatherings were necessary to deal with the nuts and bolts of servicing the gay community. He said these meetings should be separate from the political and tactical discussions of the CGRO steering committee.

The one explicitly political workshop that took place at Guelph dealt with the roles played by Peter Maloney and George Hislop in the St George riding provincial election campaign. A question was whether or not Maloney's standing for the Liberal nomination and then becoming Hislop's campaign manager was in conflict with his position as CGRO Coordinator and Vice-Chairperson. Observers felt the often heated debate had cleared the air, giving them a better understanding of the complexity of Toronto gay politics.

CGRO executive member Chris Bearchell said "We expect a conference of gay youth groups this fall and more specifically defined conferences to follow in the future."

Jim Monk □

Court rules AG not in contempt, holds decision on TBP appeal

TORONTO — The Ontario Court of Appeal refused March 4 to hear contempt of court charges brought by Pink Triangle Press against Attorney-General Roy McMurtry and the Toronto Sun.

The application for the contempt citation was made at the beginning of a two-day hearing at an appeal against a lower court ruling which last year ordered a retrial in the Body Politic case. McMurtry had been quoted in a March 3rd article by *Sun* columnist Merle Shain as saying that the gay community is not well served by its leaders, who are "bent on confrontation." He gave as evidence the publication of "an article celebrating pedophilia" in *TBP*.

In an unprecedented attempt to have an Attorney-General cited for contempt, Pink Triangle Press lawyer Clayton Ruby asked the five-judge panel for an order "committing the Attorney-General and (*Sun* managing editor) Ed Monteith to the common jail." He argued that McMurtry's comments denigrated *TBP* and could have influenced the appeal court which was to hear *TBP*'s case only a day after the interview was published. Ruby also stated that since McMurtry (as Attorney-General) had legal responsibility for the provincial court system, the public might think his opinions could influence the judges.

Assistant Deputy Attorney-General Roderick McLeod, who represented McMurtry, told the court that the motion was "not only frivolous, but is abusive of the process of this court. It may well be that Mr Ruby himself should be in contempt for the very bringing of this process." McLeod went on to accuse Ruby of making "frequent, irresponsible public statements... relating to the administration of justice in this province."

The court dismissed the contempt application saying that McMurtry's comments did not constitute an attempt to interfere in the case, nor to prejudice the court. PTP was further ordered to pay court costs.

On March 5, the court reserved judgment on the appeal of a county court decision ordering a retrial of *TBP* on immorality and indecency charges. At the completion of the two-day hearing, Ruby asked the court to set aside the retrial order and uphold Provincial Court Judge Sydney Harris's February 1979 acquittal.

Pink Triangle Press was charged in January 1978 with using the mails to transmit material that was immoral, indecent or scurrilous, relating to the publication in December 1977 of the article "Men Loving Boys Loving Men." Judge Harris acquitted a year later after a six-day trial, but the Crown appealed and in February 1980 County Court Judge George Ferguson ordered a new trial before a different Provincial Court judge.

In the original case, Judge Harris said that the Crown failed to show *TBP* violated community standards by publishing the article in question, and that, in any case, a guilty verdict would have to be based on the entire issue, not a single article.

Judge Ferguson disagreed on both points, saying that Harris should have determined community standards himself and that a conviction could be based on a small part of the newspaper.

During the March 4 and 5 Appeal

Court hearings, Crown lawyer Ian MacDonnell argued that the errors in law in Harris' judgment were serious ones, and that Ferguson's order for a retrial should stand.

Robert Trow □

Cop raids crack illegal pooch ring

TORONTO — Early last month, more than 300 policemen raided several homes in East York, arresting 523 people on charges of keeping more than two dogs, in contravention of a local by-law. Staff Inspector Ron Barks said the raids were carried out following intelligence reports gathered by 18 officers during a ten-month undercover investigation. The officers observed houses and apartments in areas known to be frequented by animal-lovers, and several passed themselves off as dog-breeders to collect evidence.

One of the accused arrested in the raids was a 16-year-old boy who was found in a duplex with two dachshunds and a whippet.

The raid has caused concern in the city's dog-loving community, and an angry crowd gathered to protest what they called police harassment and the use of excessive force during the raids. Other concerned groups have written to solicit support from the Queen, who is known to keep more than two Corgis.

Staff Inspector Barks said in an interview that he was upset by the response and by media treatment of the issue. "Look, we have a growing and visible dog population in this borough," he said angrily. "The public doesn't know what goes on in these places, and it's our job to stop it."

Accusations that the raids might have been politically motivated were scoffed at by the Sun's Queen's Park columnist,

Queah Haugh. Dismissing the protesters as "bleeding hearts," Haugh pointed out that those who break the law must accept the consequences. He added that there would not have been such an exaggerated fuss if the raid had involved other minority groups, such as international terrorists.

Thanks to Eric S Grace of Scarborough, Ontario for submitting this humorous treatment of an imaginary event we might once have thought too unlikely to be worth satirizing. □



Jean-burning engineers fear awareness

Denimolition derby?

TORONTO — A week of events organized by a number of campus gay organizations to provide public education about gay people provoked hostile reactions from students at the University of Toronto Feb 23-26.

Gay Awareness Week included a display of hate-literature which was highly praised for its effectiveness (see OITC, beginning on page 37), a political for-

um, poetry readings by Suniti Namjoshi and Ian Young, a gay self-defence demonstration and a dance.

The event which inspired animosity, however, was Gay Jeans Day. Organizers saturated the campus through pamphlets and advertisements in campus papers, with the message: "If you are gay, or support gay rights, wear jeans this Thursday."

Reaction to the proposal began almost immediately. Engineering students dumped shredded computer cards from a second floor mezzanine onto students staffing a gay information booth. A display was vandalized and eggs were thrown at windows during a cabaret that was held as part of an evening of gay culture. The hostilities culminated in a "jean-burning" at which students set fire to jeans tied to a sign post in eerie imitation of KKK cross burnings.

The tactic of a jeans day has been used at other universities to encourage awareness of and participation in gay issues. It surprised Gay Awareness Week organizers that such an intolerant reaction could be inspired in a university in the city of Toronto with its vocal and active gay community.

Despite disruptions, most participants were pleased with the success of the week. Campus papers were filled with articles and editorials covering the events and speaking out in support of gay rights. Events such as a political forum featuring George Hislop (Ind) and Dan Leckie (NDP), who are candidates in the provincial riding of St George, attracted crowds from the university and the outside community.

When asked to evaluate the success of Gay Awareness Week, Healey replied "As well as receiving a lot of attention from the press, the week stimulated a great deal of private conversation about gays and gay issues. We now have a much higher profile and have received offers of support from various groups. The vandals did us a great favour; they did more to publicize the event than we did."

Craig Patterson □

A "Pro-family" coalition of evangelists (including Ken Campbell — inset) and their flocks rallied in Toronto March 7. They fear that "legalization of deviant sexual behaviour and abortion on demand" will come about because Premier Bill Davis supports a Charter of Rights that does not recognize the supremacy of God.

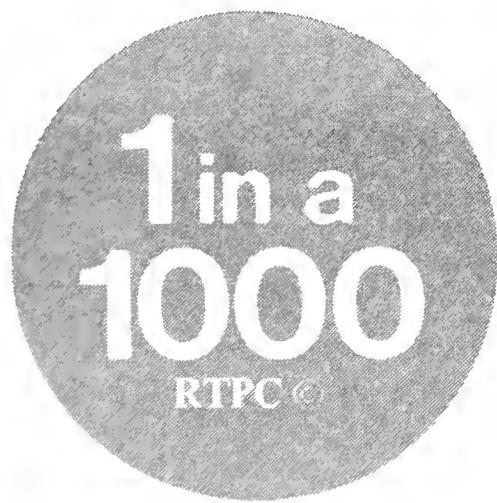
"Our bodies, our lives, our right to decide," chanted 500 picketers from several feminist and gay organizations.



HAMILTON'S INVESTING



(L to R) Scott Dredge, Stuart MacCuaig and Mike Bazinet of the Hamilton United Gay Societies presenting their cheque for \$300.00 to George Smith, Acting Chairman of The Right to Privacy Committee at the CGRO rally Friday, March 6th. H.U.G.S. makes this contribution to the R.T.P.C. hoping to encourage other gay organizations to rise to the challenge of meeting and exceeding their generosity.



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730 BATHURST ST., TORONTO, ONTARIO M5S 2R4

Women's Centre a haven for dykes?

TORONTO — Ryerson Polytechnical Institute's Women's Centre is under attack as "a club for lesbians," according to the March 5 issue of *eyeopener*, Ryerson's student newspaper.

A number of students and student union representatives are quoted in an article by Maria Bohuslawsky as having made a variety of allegations: that women at the Centre have been seen "fondling each other and giving each other massages," and "passing around a centrefold of a nude female." The Centre, which receives its funding from SURPI (Ryerson's student union), has been criticized for directing its services at a small minority. Men have allegedly been turned away, and a student from a small town was reportedly distressed at seeing "openly gay people."

The next week's issue of *eyeopener* ran several letters in response. Two were from students interviewed in the previous article who claimed that they had been quoted out of context.

Natalie Zlodre of the Women's Centre responded to the allegations by saying "We have not donated any money to gay organizations or had reps at gay rallies. We don't even focus on lesbian rights, although they are an issue." Women's Centre collective members explained that their services are open to all students, particularly women seeking information about, and referral to, women's services. The Centre also addresses feminist concerns such as sexism and sexual harassment.

The newly formed group, Ryerson Gay Students, also reports anti-gay hostility. "Fag" was engraved on their office door, along with slogans such as "No more dykes." They had to have the door repaired after someone poured glue into the lock.

Ryerson and the Students' Union are supportive of the new association, reports RGS member Mike Balz. "They're making efforts to increase security in the vicinity of our office since we've complained about the vandalism."

The League Against Homosexuals, which surfaced last fall distributing hate literature in Toronto's municipal election, claims to have 20 members at Ryerson.

IN BRIEF

Why mice avoid discos

ANKARA, TURKEY — Disco music causes homosexuality in mice, according to researchers at the Izmir-based Aegean University. They discovered that high-level noise also causes deafness among pigs. The researchers feel there is a lesson in these studies for humans, though they offered no explanation as to why mice were resistant to deafness or why pigs kept their sexual identities.

Sex ed from first grade

MONTREAL — A proposed sex education course for Quebec schools will start students learning about sexuality in the first grade. Homosexuality is covered in the course and is not treated as an abnormality.

According to one of the programme's initiators, Guy Beaulac, most reactions to the proposal have been favourable. However, some parents are petitioning to have the course infused with "Christian and moral values."

Unigai gets going

QUEBEC — A new group, Unigai, has been organized to serve Quebec City's gay community. Their telephone service — Telegai 522-2555 — operates 7-9 pm, Tuesday to Saturday providing information, medical and legal referrals. A newsletter, *Sociegai*, is scheduled to begin publication this month. Contact Le Groupe Unigai Inc, CP 152, Haute-Ville, Quebec, PQ G1R 4P3.

Gayblevision fights back

VANCOUVER — Gayblevision, this city's gay community television programme, presented its ninth monthly show March 2. *Sharing the Obvious: Selected Heterosexual Stories* took on the CBC on its own terms in a parody look at the very sad lives that today's quiet heterosexuals endure. A gay soap opera, *Soup*, begins this month.

Posties get protection

OTTAWA — The Letter Carriers Union of Canada has, for the first time, bargained for an anti-discrimination and anti-harassment clause on behalf of its gay members. The 1981 contract is expected to be ratified and signed by the end of March.

Sources say management put up no resistance to the sexual orientation clause. LCUC joins the Canadian Union of Postal Workers in assuring gay rights protection to post office employees.

Atlantic gays unite I

ENGLAND — Five sailors aboard the Queen's flagship Britannia have been called on the carpet after police found photos of teenage crew members having sex with each other.

The photos were seized as part of a drug investigation.

Atlantic gays unite II

FREDERICTON — A new coalition, the Atlantic Gays Association, (AGA), was formed at a recent conference hosted by Fredericton Lesbians and Gays. Other participating groups were Gay Alliance for Equality (Halifax) and Northern Lambda Nord (Maine and New Brunswick).

AGA is considering making a submission to the Kent Commission, which is investigating monopoly restrictions in the press, concerning media refusal of gay advertising. They also hope to initiate an outreach project throughout the Maritimes.

Union tries for sex clause

NIAGARA FALLS — CUPE Local 133 bargained hard, but unsuccessfully, for a sexual orientation clause in their latest contract. Local 133 covers eight employees of the Humane Society, and tried to gain a clause prohibiting discrimination on the basis of sexual orientation, criminal record or physical handicap.

Tim Veysey, shop steward and member of the negotiating team, told *TBP* that the proposed clause would be sure to come up during next year's bargaining.

Old dogs learn new tricks

TORONTO — Commenting on the Ontario Board of Censors decision to allow the showing of Fassbinder's *In a Year with 13 Moons* uncut at the Festival Theatre, Board Chairman Mary Brown made the following statement: "We are constantly in touch with the community standards. You can't be static in this business, you really can't."

Eric Walberg

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Write: Western Gay Conference
Box 1852, Edmonton, AB T5J 2P2

Ken Popert:
Between the Lines

Calculating homosexuals

As I sat on the Social Sciences terrace in the Metropolitan Toronto Central Reference Library, the conspiratorial whisperings of three university students huddled at the same table — a woman and two men — broke into my consciousness. The men were commenting on the sexual properties of female acquaintances and of women passing by. But soon the subject shifted to one which all three could relish: it seems there are just too many Asian faces around, and too many gays, especially too many using this particular library. After some trite racial slurs, the man seated next to me said: "And if one of these fucking queers sits down beside me, I'll bash his fucking head in!"

Several petty but satisfying fantasies of revenge possessed me as I waited for further revelations of the effects of higher education in Canada. But, at this point, two of the three wandered off, leaving me alone at the side of the aspiring queerbasher.

Trying to ignore his presence, I turned my attention once again to the Census of Canada. But I was soon distracted again, this time by my neighbour's restless, surreptitious glances, aimed at passing figures. Hoping to confirm my suspicion that they would all be Barbie doll look-alikes, I decided to take a look at the women he was so stealthily observing.

To my surprise, I found that the objects of his furtive viewing were not women, but *men*.

This incident underlined the ambiguity which had brought me to the library: ever since the municipal election campaign last fall, the question has been in the air: how many gay people are there?

In the Letters pages of this issue, a reader casually makes reference to "at least 200,000 homosexuals within Greater Toronto."

Unfortunately, we have no more up-to-date or more useful guide to gay numbers than the 1948 Kinsey study of male sexuality. That report is written and presented in such a fashion that it requires an uncommonly clear head to translate its findings into everyday experience. And worse, the authors' purpose was to count and sort sexual acts and desires, not numbers of people. Consequently, the chapter on "homosexual outlet" is shot through with the theme that there are no homosexuals, only homosexual acts. That may well be true in the numerified world where most social scientists seem to dwell, but here on earth everyone from gay activists to anti-gay fascists knows that homosexuals do exist.

There is just one Kinsey finding which strikes me as useful in the construction of a gay census. That is the discovery that four per cent of the sexually mature, white US males were exclusively homosexual throughout their lives. This core is augmented by additional percentages of the male population which drift in and out of the homosexual collectivity. But we can take that four per cent as the irreducible male homosexual population.

Now, while our several national societies differ in many ways from the US model, there is so far no reason to

suppose that the incidence of homosexuality is one of those ways. We can take it then that four per cent of the sexually mature, white male Canadian population is exclusively homosexual. And we can add in the small nonwhite population on the grounds that, even if its incidence of homosexuality were drastically different, that difference would barely alter the overall figure.

In 1976, according to the Census of Canada, there were 8,429,515 males over the age of 14. Applying the four per cent figure, I obtain an estimated male homosexual population of about 337,000. And this is a cautious calculation. I have assumed a relatively late age for sexual maturity: 15. And it does not include either bisexual males nor formerly heterosexual males.

The same calculation applied to the Toronto census tract sets the minimum number of gay men at a little over 40,000. And that is without taking into account the refugee effect: the forces of oppression drive gay people into the cities, swelling the gay population beyond statistical expectations. So, we can say with some confidence that there are more than 40,000 gay men living in or near Metropolitan Toronto.

And a little noticed but highly significant fact. Among the familial population, only 68 per cent are voters; the rest are underage. But the gay male population is not structured into families; more than 90 per cent of us are of voting age. What this means is that it takes a familial community of 56,000 to match the voting power of Toronto's 40,000 gay men.

And what about lesbians? In this area, there aren't even the few straws to clutch at which the 1948 Kinsey study offers to us in determining the numbers of gay men. True, the same authors issued a companion volume in 1953 on female sexuality. But the methods of summarizing the findings were different, and the only really valid conclusion I am able to draw is that the number of exclusive lesbians is smaller than the number of exclusively homosexual men, much smaller. This does not mean that the number of lesbians is smaller than the number of gay men; it merely means that the lesbian collectivity is composed differently, mostly of women who were previously heterosexual in practice. It is likely the lesbian population has grown much more rapidly than the gay male population in the years since the Kinsey studies. Even so, I would guess that gay men outnumber lesbians at this point by something like four to one.

So, 200,000 strong in Metro Toronto we are not. It is easy to understand why some of us surrender to the temptation to inflate our numbers: it makes us seem important and it's difficult to verify. But it's dangerous, because our enemies can easily prick the balloon.

An old gay liberation slogan assures us that our strength lies in our numbers. The point of the slogan is that gay people are not just a few socially isolated misfits, but a force to be reckoned with. After the events of the last six months, I don't think we need to prove it mathematically anymore. □

Winnipeg comes out on screen

Standing shivering in the exposed parking lot outside Winnipeg's Videon TV station, you press the intercom buzzer to signal you want in. An interrogative grunt from somewhere within answers, and you declare the title of your programme: "Coming Out!"

Who could deny the bored technician inside his little joke when he replies with something like "Wouldn't you rather be coming in?" or "Not today — it's too cold!" These and other rejoinders have all had their day since the Gay Media Collective launched Winnipeg's first gay TV series last September, but there's perhaps no better indication that "Coming Out!" is here to stay than the fact that the voice at the other end of the intercom has lately run out of snappy comebacks, and lets you in without a word.

Inside, a female technician with octopus-like faculties works the cameras, switchboards and tape machines, while affable, unflappable host Chris Vogel, smartly dressed from the waist up (the cameras won't catch the ink-smudged corduroys) deftly handles the inevitable snafus. Today, for instance, the interviewee, a straight female lawyer, has failed to show up.

Dave Brubeck's finger-snapping "Unsquare Dance" is heard introducing the news section (the same music, in fact that Ritz Crackers is using in its current ads — newsreader Dave Granger says he'd someday like to show up on the screen wearing a gigantic cracker). The big news items today are the recent police raids and gay demonstrations in Toronto.

Winnipeg's gay community has had a relatively positive representation in the local media in the last few years, but of course it's only through speaking for ourselves, rather than relying on the headline-hungry straight media, that gays can be assured a consistently fair hearing. Before the TV series, work had concentrated on radio. A weekly half-



Speaking for themselves: Sterling Demchinsky, Chris Vogel, Glenn Fewster, Dave Granger and Doug Syms of "Coming Out!"

hour programme had been broadcast from community-spirited CJUM-FM at the University of Manitoba. The station, an outgrowth of the Sixties which just managed to survive the Seventies, finally ran out of funds in the spring of 1980, but not before "Gay Christian Forum," and later "Gaysweek," had broadcast two years' worth of news, features, music, interviews, and even a couple of full-scale dramatic presentations.

The studio, the equipment, and one technician are provided to "Coming Out!" by Videon free-of-charge for a full hour each week. Winnipeg's community-produced TV programmes are notoriously under-produced and of limited interest (although some, such as a women's percussion/keyboard en-

semble who manage to make everything from "Moon River" to "Beer Barrel Polka" sound the same, have almost achieved cult status). One of the goals of the Media Collective, and one which they seem to have achieved admirably, is to make the show sophisticated enough that even chance viewers will want to come back for more.

Most Videon TV programmes are filmed as they will appear on the screen, but the Gay Media Collective is fortunate in having access to an editing machine outside the studio, allowing for greater flexibility and improvisation — not to mention the cutting of the occasional bloop. Films, slides, live and recorded music, and even out-of-studio interviews (as recently, with the cast of the local production of *Bent*) help liven

up the proceedings.

As in any such enterprise, one has to work with a kind of blind confidence that there are hundreds, perhaps thousands of people who will be watching the programme — not only those gay people who come up to you at socials to say they enjoyed such-and-such, not only those straight viewers who write you encouraging letters, but also all those closeted men and women somewhere out there, for whom the programme is their only regular link with the gay community.

Maybe with a programme like this "coming in" to their living rooms as it does every Saturday at 6:00 pm, those people may, before you know it, be "Coming Out!"

John Allec

ACROSS THE COUNTRY

Network is a listing of lesbian and gay groups in Canada and Quebec which primarily direct themselves toward alleviating or struggling against gay oppression. It includes: democratically constituted organizations, cooperatively run clubs and community centres, bookstores which sell gay and feminist literature, and non-profit gay periodicals. Organizations wishing a listing, or a revision of information presently listed, should contact TBP Network, Box 7289, Station A, Toronto, ON M5W 1X9.

NATIONAL/BINATIONAL

Association of Atlantic Gays, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB)

Binational Gay Youth Coalition, Canadian Head Office, 730 Bathurst St., Toronto, ON M5S 2R4 Ph: (416) 533-2867

Canadian Gay Archives, Box 639, Stn A, Toronto, ON M5W 1G2 Ph: (416) 977-6320

Coalition binationale pour la jeunesse gaie, Siège sociale Québécois, CP 753, Succ H, Montréal, PQ H3G 2M7

Committee to Defend John Damien, Box 608, Stn K, Toronto, ON M4P 2H1

Dignity/Canada/Dignité, Box 1912, Winnipeg, MB R3C 3R2 Ph: (204) 772-4322

Families and Friends of Lesbians and Gays (FFLAG), 730 Bathurst St., Toronto, ON M5S 2R4

Foundation for the Advancement of Canadian Transsexuals (FACT), Box 281, Stn A, Rexdale, ON M9W 5L3 Ph: (416) 741-7223

Integrity (Gay Anglicans and their Friends), Canadian regional representative, Box 873, Stn F, Toronto, ON M4Y 2N9 Ph: (416) 925-4047

Interest Group on Gay and Lesbian Issues in Psychology, c/o Canadian Psychological Association, 558 King Edward Ave., Ottawa, ON K1N 7N6

International Gay Association, secretariat, c/o CHLR, Box 931, Dublin 4, Republic of Ireland (Eire)

The John Damien Foundation, Box 983, Adelaide St. Stn.

Toronto, ON M5C 2K4.

Libertarian Committee on Gay Rights, an arm of the Libertarian Party of Canada, Box 190, Adelaide St. Stn, Toronto, ON M5C 2J1.

Liga de Samsekamaj Geesperantistoj (LSG), gay Esperanto organization, 100 Crerar Ave., Ottawa, ON K1Z 7P2

Metropolitan Community Churches in Canada, Box 5178, Vancouver, BC V6B 4B2 Ph: (604) 681-8525

New Democratic Party Gay Caucus, Box 792, Stn F, Toronto, ON M4Y 2N7.

Right to Privacy Committee (defence committee for The Barracks and other bath raid accused), 730 Bathurst St., Toronto, ON M5S 2R4. Donations should be made payable to Harriet Sachs in Trust for the RTPC and mailed to the above address

Women's Archives, Box 928, Stn D, Toronto, ON M4T 2P1

ALBERTA

Provincial

Alberta Lesbian and Gay Rights Association (ALGRA), Box 1852, Edmonton T5J 2P2

Calgary

Camp 181 (a social club for women and men), c/o Eleanor, no 3, 2311-17A St SW, T2T 2S4 Ph: (403) 245-2336

Dignity/Calgary, Box 1492, Stn T, T2H 2H7 Ph: (403) 269-7542 or 282-0574 (evenings only)

Gay Academic Union, Student Clubs, MacEwan Hall, Univ of Calgary, T2N 1N4

Gay Information and Resources Calgary (GIRC), Old Y Bldg, Suites 317-323, 223 12 Ave SW 12P OG9 Ph: (403) 264-3911. Information and counselling Mon-Fri, 7-10 pm. Socials, discussion groups, newspaper, gay rights action. Mailing address: Box 2715, Stn M, T2P 3C1

Gay Youth Calgary, Box 1133, Stn M, T2P 2K9 Meets

Thurs, 8 pm, Rm 319, 223 12 Ave SW.

Integrity: Gay Anglicans and their Friends, c/o Box 1492, Stn T, T2H 2H7.

Lesbian Friendship, Box 6093, Stn A. Ph: (403) 238-0140, evenings

Metropolitan Community Church, Box 6945, Stn D, T2P 2G2 Ph: (403) 277-4004 Services Sundays at 11:30 am at Backlot Theatre

Parents of Gays and Lesbians, c/o GIRC, Box 2715, Stn M, T2P 3C1 Ph: (403) 252-8727

Womyn's Collective, c/o GIRC, Box 2715, Stn M, T2P 3C1 Ph: (403) 267-3098

Edmonton

Dignity/Edmonton, Box 53, T5J 2G9

Gay Alliance Toward Equality (GATE), Box 1852, T5J 2P2 Office, 10173-104 St Ph: (403) 424-8361

Metropolitan Community Church, Box 1312, T5J 2M8 Ph: (403) 482-4213

Lethbridge

Lethbridge Gay Community Centre, c/o GIRC, Box 2715, Stn M, Calgary, AB T2P 3C1

Medicine Hat

Medicine Hat Gay Community Centre, c/o GIRC, Box 2715, Stn M, Calgary, AB T2P 3C1

Red Deer

Gay Association of Red Deer (GARO), Box 356, T2N 4E9

BRITISH COLUMBIA

Provincial

Rural Lesbian Association, RR 1, Box 6, Huskin, BC V0M 1R0

Kamloops

The gay group in this city can be contacted by writing to

Box 3343, Kamloops V2C 6B9. Meet friends, peer counsellng, information

Kelowna

Okanagan Gay Organization, Box 1165, Stn A, Kelowna V1B 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Center

Nelson

The gay group here can be contacted by writing to Woodland, Box 326, Nelson V1L 5B2

Prince Rupert

The gay group in this city can be reached by writing to Box 881, V8J 3Y1

Revelstoke

Lothian, Box 2054, V0E 2S0. Information, hospital & counselling

Vancouver

Archives Collective, Box 3130, MPD, V6B 3K6

Coming Out (Gay Radio), c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2V4. Thurs at 6:30 pm, 102.7 MHz FM

Dignity/Vancouver, Box 3016, V6B 3H5 Ph: (604) 684-8710

Dogwood Monarchist Society, Box 4728, MPD, V6B 3K6

Gay AA, (604) 733-4590 (men), (604) 979-2586 (women)

Gayblevision, monthly tele視 show produced by and for gays, 837 Howe St, Ph: (604) 588-6813

Gay Bridge Club, c/o Bell Corp., (604) 584-3564

Gay/Lesbian Law Association, Faculty of Law, University of British Columbia, Vancouver

Gay People of Simon Fraser, c/o Student Society, Simon Fraser University, Burnaby, V5A 1S6 Ph: (604) 291-3181 or 291-3111

Gay People of UBC, Box 9, Student Life, B-100, U-19

city of British Columbia, V6T 1W5. Ph: (604) 228-6781 or 228-4638. Meetings every Thurs at 12:30 pm in SUB 207/209.

□ **Hachug**, Jewish gay group. Box 69406, V5K 4W6
□ **Integrity: Gay Anglicans and their Friends**, Box 34161, Stn. D, V6J 4N1. Ph: (604) 732-0412.
□ **Knights of Malta**, Box 86717, N Vancouver, V7L 4L2.
□ **Lesbian and Gay Health Sciences Association**, c/o Gay People of UBC, Box 9, Student Union Bldg., UBC, V6T 1W5.
□ **Lesbian Information Line**, 1501 W Broadway (604) 734-1016 Sunday and Thurs, 7-10 pm.
□ **The Lesbian Show**, Co-op Radio, 337 Carroll St., V6B 2J4. 102.7 MHz FM, Thurs at 7:30 pm

□ **Lesbian & Feminist Mothers Political Action Group**, c/o 2766 W 4th Ave. Ph: (604) 734-1016.
□ **Metropolitan Community Church**, 203-525 Seymour St. Ph: (604) 681-8525 Services 8 pm Sundays, at 1811 West 16th Ave.
□ **Parents & Friends of Gays**, (604) 987-6027 or 988-7786.
□ **Rights of Lesbians**, Box 24687, Stn C (Subcommittee of BC Federation of Women.)

□ **SEARCH Community Services**, 24-448 Seymour St., V6B 3H1 Ph: (604) 689-1039

□ **SEARCH Youth Group**, c/o SEARCH, 24-448 Seymour St., V6B 3H1

□ **Society for Education, Action, Research and Counselling in Homosexuality (SEARCH)**, Box 48903, Bentall Centre, V7X 1A8

□ **Society for Political Action for Gay People (SPAG)**, Box 2631, Main PO, V6B 3W8. Ph: (604) 876-2674

□ **Stage Door Jonnies (Theater Group)**, Ph: (604) 738-2710

□ **Vancouver VD Clinic**, Prov Health Lab, 828 W 10th Ave (near Vancouver Gen Hosp). Ph: (604) 874-2331 (220).

□ **Vancouver Gay Community Centre (VGCC)**, Box 2259, MP0, V6B 3W2. Ph: (604) 253-1258

□ **West-End Community Volleyball**, c/o 201-1263 Nicola, V6G 2E8 Ph: (604) 687-6174

□ **Women in Focus**, 45 Kingsway Ph: (604) 872-2250.

□ **Women Over 40**, 24-448 Seymour St, V6B 3H1. Meets Wednesdays Contact Peggy at (604) 873-0693.

□ **Young Gay People**, c/o 28-448 Seymour St. Ph: (604) 689-1039.

□ **Younger Lesbian Drop-In**, 4-45 Kingsway. Ph: (604) 874-0994 7-30 Tues.

□ **Zodiac Fraternal Society**, Box 33872, Stn D, V6J 4L6.

Victoria

□ **Feminist Lesbian Action Group (FLAG)**, Box 237, Stn E, V8W 2M6.

□ **Gay Men's Discussion Group**, meets twice a month. Call Need for time and place.

□ **Need (Victoria Crisis Line)**, Ph: (604) 383-6323, 24 hrs a day Some gay info available.

□ **University of Victoria Gay Focus**, Student Union Bldg., U of Victoria, Box 1700, V8W 2Y2

□ **WAVES, Rights of Lesbians Subcommittee**, Box 237, Stn E, V8W 2M6

MANITOBA

Provincial

Manitoba Gay Coalition, Box 27, UMSU, Univ of Manitoba, Winnipeg R3T 2N2

Brandon

Gay Friends of Brandon, Box 492, R7A 5Z4. Ph: (204) 725-4386

Winnipeg

Families of Gays, Box 27, UMSU, Univ of Manitoba, R3T 2N2 Ph: (204) 743-4549

Council on Homosexuality and Religion, Box 1912, R3C 3R2

Dignity/Winnipeg, Box 1912, R3C 3R2

Gays for Equality, Box 27, UMSU, Univ of Manitoba, R3T 2N2 Ph: (204) 269-8678

Manitoba Physicians for Homosexual Understanding, Box 3911, Stn B, R2W 5H9

Project Lambda, Inc, gay community services, Box 3911, Stn B, R2W 5H9

Winnipeg Gay Youth, Box 27, UMSU, Univ of Manitoba, R3T 2N2 Ph: (204) 269-8678

Winnipeg Lesbian Society, 730 Alexander St Ph: (204) 786-4581

NEW BRUNSWICK

Fredericton

Fredericton Lesbians and Gays (FLAG), Box 1556, Stn A Ph: (506) 472-9576

Western NB

Northern Lambda Nord, Box 990, Caribou, Maine 04736 USA Serving Western NB and Northern Maine (Madawaska/Victoria NB, Temiscouata, Quebec, and Aroostook, Maine) (207) 532-7931

NEWFOUNDLAND

St John's

Community Homophile Association of Newfoundland (CHAN), Box 613, Stn C, A1C 5K8

NOVA SCOTIA

Halifax

The Alternate Bookshop, 1588 Barrington St, 2nd flr Mailing address Box 276, Stn M, B3J 2N7 Ph: (902) 423-3830

Expression, c/o The Alternate Bookshop, Box 267, Stn M, B3J 2N7. A support group for transvestites and transsexuals, presently in formation

Gay AA meets every Wednesday at 7:30 pm at Hope Cottage, 2435 Brunswick St. For info call (902) 422-5875 or

Gayline, or write Box 3064, South Station.

□ **Gay Alliance for Equality Inc (GAE)**, Box 3611, Halifax South Postal Stn, B3J 3K6. Ph: (902) 429-4294. Gay helpline (information, referrals and peer counselling): (902) 429-6969, Thurs, Fri and Sat, 7-10 pm.
□ **Gay Artists Musicians Entertainers Society (GAMES) of Atlantic Canada**, Box 3611, South Station, B3J 3K6.
□ **Gays and Lesbians at Dalhousie (GLAD)**, c/o SUB (Student Union Building) Dalhousie University
□ **Sparrow of Atlantic Canada**, Gay Christians, meet every Sunday at 8 pm, at the Universalist Unitarian Church, 5500 Inglis St. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6. Sparrow coffeehouse: every Sunday at The Turret Call Gayline (429-6969) or GAE (429-4294) or The Turret (423-6814) for dates and times.
□ **The Turret Gay Community Centre**, 1588 Barrington St Ph: (902) 423-6814. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6.

ONTARIO

Provincial

Coalition for Gay Rights in Ontario (CGR0), Box 822, Stn A, Toronto M5W 1G3. Ph: (416) 533-6824.

□ **Ontario Gay Teachers' Caucus**, Box 923, Stn F, Toronto M4Y 2L8.

Georgetown

□ **Georgetown Gay Friends**, Box 223, L7G 4T1. Ph: (416) 877-5524.

Guelph

□ **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs.
□ **Guelph Gay Youth Group**, Info: (519) 836-4550. Mon, Wed and Thurs, 8-10 pm.

Hamilton

□ **Gay Fathers of Hamilton**, offers support, advice, and potluck suppers twice a month. Call Gayline for meeting places and times.
□ **Gayline Hamilton**, information on all groups and activities, and peer counselling. Ph: (416) 523-7055 Wed through Sun, 7-11 pm.
□ **Gay Monitors Committee of Hamilton**, an educational and information service agency of HUGS. See Hamilton United Gay Societies (HUGS) listing.
□ **Gay Recreation Committee of Hamilton**, a recreational service agency of HUGS, sponsors dances, bowling league and other events
□ **Gay Women of Hamilton**, support group. Call Gayline for meeting places and times.
□ **Address for all Hamilton groups listed above**: Box 44, Stn B, L8L 7T5.

Kingston

□ **Queen's Women's Centre**, 51 Queen's Crescent, Queen's University, K7L 2S7 Ph: (613) 542-5226.

□ **Queen's Homophile Association**, Student Affairs Centre, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 547-2836.

Kitchener/Waterloo

□ **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 1497, Stn C, Kitchener N2G 4P2.
□ **Gay AA**, Ph: (519) 742-6183.
□ **Gay Liberation of Waterloo (GLOW)**, c/o Federation of Students, University of Waterloo, Waterloo N2L 3G1. Ph: (519) 884-GLOW
□ **Gay News and Views**, radio programme, Tues and Wed, 6:15 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
□ **Gay Rights Organization of Waterloo**, Box 2632, Stn B, Kitchener N2H 6N2.
□ **GROW**, Box 2782, Stn B, Kitchener N2H 6N3.
□ **Kitchener/Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener N2H 6N3
□ **Kitchener-Waterloo Gay Youth**, c/o Federation of Students, University of Waterloo, Waterloo N2L 3G1.
□ **Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
□ **Young Men's Athletic Club**, Box 2041, Stn B, Kitchener. Ph: (519) 579-1505. Licensed dances every two weeks, 1st and 3rd Fri of each month. Phone for location.

London

□ **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 4724, Stn O, N5W 5L7 Ph: (519) 644-1061

□ **Gayline**, Ph: (519) 679-6423 Info 24 hrs/day Peer counselling Mon, Wed, Fri, Sat, 7-11 pm.

□ **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2 Ph: (519) 433-3762.

□ **Metropolitan Community Church**, Box 4724, Stn D, N5W 5L7 Services Sundays at 7 pm at Unitarian Church, 29 Victoria St. Singspiration at 6:45 pm.

□ **Western Gay Association**, c/o University Community Centre, University of Western Ontario Ph: (519) 679-6423.

Mississauga/Brampton

□ **GEM: Gay Community Outreach**, Box 62, Brampton L6V 2K7
□ **Gayline West**, Ph: (416) 274-5068. Peer counselling telephone service

Niagara Region

□ **Gayline**, Ph: (416) 354-3173
□ **Gay Unity Niagara**, Box 692, Niagara Falls L2E 6V5.

North Bay

□ **Caring Homosexuals Association of North Bay (CHANB)**, Box 649, Callander P0H 1H0. Ph: (705) 472-0909.

Ottawa

□ **Dignity/Ottawa/Dignité**, Box 2102, Stn D, K1P 5W3.

□ **Gay People at Carleton**, c/o CUSA, Carleton University. For more information cal (613) 237-1717.

□ **Gays of Ottawa/Gais de l'Outaouais**, Box 2919, Stn D, K1P 5W9. GO Centre, 175 Lisgar St. Gayline: (613) 238-1717. Office: (613) 233-0152.

□ **Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull** may be contacted at the same address and phone number as Gays of Ottawa. Meetings/drop-ins, Wed, 8 pm, 175 Lisgar St.

□ **Integrity: Gay Anglicans and their friends**, St George's Anglican Church, 152 Metcalfe St, K2P 1N9. Ph: (613) 235-1636. Meeting and Eucharist every second Wed (2nd and 4th Weds of month), 7:30 pm, at St George's Church.

□ **Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o SFUO, 85 rue Hastings Street, K1N 6N5.

□ **Metropolitan Community Church**, Box 868, Stn B, K1P 5T1. Ph: (613) 235-3438.

□ **Parents of Gays**, Box 9094, K1G 3T8.

□ **The Unigenderist Society for Androgyny, Transvestism and Transsexualism**, 206 Laurier Ave W, No 15, Box 4073, Stn E, K1S 5B1. Ph: (613) 233-5505.

Peterborough

□ **Gays of Trent and Peterborough (GTP)**, Box 1524, K9J 7H7. Office: 262 Rubidge St, Rm 203. Ph: (705) 742-6229, Wed, 7:30-9:30 pm, Thurs, 7:30-9:30 pm.

Sarnia

□ **Gay Alliance of Sarnia-Port Huron (GASP)**, Box 642, Sarnia N7T 7J7.

Sudbury

□ **Gay Association of Sudbury (GAS)**, Box 395, Stn B, P3E 4P6.

Thunder Bay

□ **Northern Women's Centre**, 316 Bay St, P7B 1S1. Ph: (807) 345-7802.

□ **Gays of Thunder Bay (GTB)**, Box 2155, Stn P, P7B 1S4. Ph: (807) 345-8011.

Toronto

For information on groups in Toronto, check the Community Resources section in *Out in The City*, which begins on page 37.

Windsor

□ **Gay AA**, Ph: (519) 258-7967.

Toronto raids spark worldwide protest

DUBLIN — Gay organizations around the world have reacted with anger to news of the arrest of 309 gay men in raids on Toronto steam baths February 5. The International Gay Association (IGA) has played an important role in contacting groups and encouraging its members to react.

In Rome, 200 people demonstrated in front of the Canadian embassy February 24, and two members of the Italian gay organization FUORI chained themselves to a railing to demand an explanation for the raids. The two men, Enzo Francone and Giovanni Minerva, were cut free by officials who promised an explanation within a week. Questions concerning the raids were also raised in the Italian parliament.

In Holland, members of the gay group COC leafleted the Hague and marched on the Canadian embassy to deliver a letter of protest. Mayor Spolak of Amsterdam, under pressure from Socialist and Communist city councillors, agreed to contact the Toronto Police Commission about the raids. The Dutch ministry of foreign affairs has asked its Ottawa embassy for a full report on possible human rights violations in the action.

Fifty people demonstrated in front of the Canadian embassy in Stockholm February 21, calling for an end to police harassment. A letter from the annual conference of the RFSL, Sweden's largest gay organization, was delivered to the embassy. There was also a picket of the Canadian consulate in Melbourne, Australia.

A group of German gays delivered a protest on behalf of their country's movement to the Canadian embassy in Bonn. Letters of protest were also written by the Lavender Left Coordinating Committee meeting in Philadelphia, the Society for the Protection of Personal Rights in Tel Aviv, Israel, the Gaywaves Gay Radio Collective in Sydney, Australia, and gay organizations in Finland, Austria, Denmark, Belgium and Ireland.

The IGA will be setting aside time at its upcoming conference in Turin, Italy to discuss procedures for monitoring attacks against gay bars and baths around the world. □

North English gays face police attacks

LONDON — Gays in the northern English town of Huddersfield are organizing against a series of increasingly vicious attacks by local police.

The attacks seem to be initiated by Inspector Ray Brown, who was transferred to the area two years ago. Brown is a fundamentalist Christian and has been quoted as saying that homosexuality is morally wrong and shouldn't be legal at any age.

The nightmare began in earnest last October when police forced two teenagers to reveal the names of more than 35 other gay men. Each of these people was "interviewed" for more contacts. In the course of these and subsequent interviews police have been taking people from their homes and work-

places, stopping others on the street. A number of men were given forcible medical examination. Police have refused those in custody access to advice, and informed employers that their employees are gay. A number of men were physically injured in custody, and diaries and address books have been confiscated. Police admit that they now have a "big file" on the town's gays.

There was also a series of raids against the town's only gay club, the Gemini, for alleged liquor licence violations. Police are bent on closing the club, which serves not only Huddersfield but several other northern towns, by raising objections to the establishment's liquor, music and dancing licences.

Shortly after club owner John Addy called a public meeting to organize against the harassment, police charged him with acts of gross indecency with minors.

Huddersfield Gay Action has begun a petition campaign to demand an end to the harassment. People across Britain are being encouraged to write their MPs, the town's mayor and the British Home Secretary in protest. Official complaints are now being investigated by the neighbouring Greater Manchester Police Force.

The police action in Huddersfield was a focus of a massive march against oppression organized by English, Scottish and Irish gay groups. Several thousand people marched through Manchester city centre February 28 to hear speakers from across Britain, including a member of the Huddersfield Gay Action group, call for an end to police harassment. □

Groups mark growth with films, new mag

MEDELLIN, COLOMBIA — During January and February a series of films on homosexual themes played to overflow audiences in a large downtown theatre in Colombia's second largest city. The series was co-sponsored by a local cine club and by El Greco, Medellin's leading gay group.

According to organizer Leon Zuleta, censorship and a film distribution system which tends to neglect Third World countries made it impossible to screen several important and challenging gay films. However, the series, which included such classics as *Sunday Bloody Sunday* and the Mexican *Place Without Limits* allowed El Greco to raise a gay liberation perspective during

post-film discussions and to distribute gay literature to a wide audience.

Recently a third gay magazine, *Sucesos Gay*, published in the coastal city of Barranquilla, joined Bogota's *Ventana Gay* and the theoretical journal *El Otro* as the nation's gay press continues to diversify. As well, representatives of several of the country's new gay groups have been invited to participate in the first national congress of sexology to be held in Cali in August.

The Colombian gay movement is preparing for its first national conference, to be held in Medellin from June 26 to 29. Groups from six cities will be participating, and it is hoped that a national gay liberation front will emerge to coordinate work throughout the country. □

All gays must die, says American Nazi

RALEIGH, NORTH CAROLINA — Harold Covington, former Republican primary candidate for state attorney general and an avowed Nazi, has called for the extermination of gay people in a recorded "White Power" telephone message.

Covington, who won 43% of the vote in last May's Republican state primary election, declared that the laws of his proposed "free state will punish homosexuality with death. The reason for this is not so much to punish individual queers — and I will admit that like all diseases we will probably never succeed in wiping out homosexuality altogether — but by such heavy penalties we will drive this filthy perversion so far back into the closet that it will never again threaten the basic fabric of our society as it does now."

Members of Covington's North Carolina Nazi party were involved in the shooting deaths last fall of five communists protesting against the Klan in Greensboro, North Carolina. □

"Straight" politician on 2nd sex charge

WASHINGTON, DC — United States Representative Jon Hinson, a 38-year-old conservative Republican from Mississippi, was arrested February 4 in a congressional office building washroom here and charged with "attempting oral sodomy." Arrested with Hinson was Harold Moore, 28, an employee of the Library of Congress. Both men pleaded not guilty to the charges.

In 1976, Hinson had been arrested on the charge of "committing an indecent act" at the Iwo Jima Memorial, a well-known cruising spot. He had also been one of four survivors in a 1977 fire which claimed seven lives at Cinema Follies, a theatre catering to gay men. After a local newspaper revealed these events during last year's election campaign, Hinson confirmed both incidents had occurred, but claimed that, despite appearances, he was not gay. In a three-way race he won a narrow re-election victory.

Hours after Hinson was charged, top



Mississippi Republicans were calling for his resignation. GOP state chairman Mike Reiter claimed that "the party was fooled" into supporting Hinson's re-election campaign, while financier W D Mounger declared the congressman a "sick man" who had no option but to resign. One fellow congressman who wished to remain anonymous reported that the state's politicians took particular exception to the fact that the man charged with Hinson was black.

Eddie Sandler, director of the Jackson-based Mississippi Gay Alliance, sees it differently. "If there's any reason why he should resign, it's his voting record," the Mississippi activist said. Hinson strongly opposed measures extending civil rights for racial minorities, women and gays. □

French rights battle to be election issue

PARIS — A last-ditch attempt to establish equality between gays and straights in the criminal code has failed, and this country's gay movement is now focusing on the upcoming presidential elections to keep its demands before the public.

In a December 19 ruling, the constitutional commission of the French parliament declared that Constitutional principles of equality are not contravened by laws establishing different ages of consent for gay and straight sex, and different penalties for homosexual and heterosexual acts with minors. Sixty Socialist deputies had asked the commission for a ruling after an attempt to achieve equality was frustrated by a right-wing amendment to a criminal law reform bill passed last fall.

France's largest gay organization, the emergency committees against homosexual repression (CUARH), is presently focusing on the upcoming presidential elections in its drive for equality under French law. Several strategies, including spoiling ballots with pink triangles and running a homosexual presidential candidate, were rejected in favour of an open letter to candidates. The letter will ask whether candidates will publicly support the complete equality of gays and straights in the criminal code, and the inclusion of sexual orientation in the 1972 and 1975 laws against racism. The CUARH plans to distribute the results to the gay community, and will urge its followers not to vote for candidates who are unwilling to make a clear stand for equal rights.

The CUARH is also organizing a massive national demonstration in Paris for April 4. It will be the country's first national march on the capital, and organizers are hoping more than 10,000 people will demand an end to anti-gay discrimination. □

Clark gets top job for purging two gays

LOS ANGELES — The United States' new Deputy Secretary of State, William Clark, received his appointment out of gratitude for his role in helping then-Governor Ronald Reagan overcome a 1967 "homosexual sex scandal" implicating members of Reagan's California staff, the *London Sunday Times* reported February 8.

According to the *Times*, two of Reagan's top office staff were gay men. A number of lower-level staff prepared a report, based on "months of secret investigation and spying," which exposed the two. The *Times* cites rumours about the contents of the report which suggest

that it was a witchhunting account of "liaisons in motels, orgies in mountain cabins, and the involvement of the teenage sons of a powerful Republican senator." Upon reading the report, an ashen-faced Reagan allegedly whispered, "My God, has government failed?"

The day after Reagan received the report, the two men were forced to resign, and Clark was placed in charge of cleaning out the governor's office. Clark's successful purge helped Reagan weather the controversy which ensued when syndicated columnist Drew Pearson revealed the incident ten weeks later.

An appreciative Reagan later appointed Clark to the California Supreme Court, despite the fact that he had failed out of one law school, dropped out of another, and flunked his first try at the California bar exam.

More recently, Clark told a US Senate confirmation hearing that he had no idea who the prime ministers of Zimbabwe and South Africa were, or what was happening in the British Labour Party. He has now assumed the number two decision-making position in the US foreign policy office. □

Bar ends racial bias after short protest

NEW YORK — The manager of the Manhattan bar Circles agreed to end its alleged discrimination against gay blacks after one hour of a February 6 picket by 40 lesbians and gay men. During the short demonstration the protesters filled the sidewalk in front of the bar's entrance and succeeded in turning away numerous prospective customers.

"The morale was very high here," reported Lidell Jackson of Black and White Men Together (BWMT), the anti-racist group which organized the picket along with Salsa Soul, a group of minority lesbians. BWMT had investigated and documented anti-black discrimination at Circles, and had filed charges against the bar with the New York State division of the Human Rights Commission. They were unable to arrange a meeting with bar-owner Charles Scaglioni.

At the picket, Circles management agreed to meet four BWMT demands.

They pledged to adopt a non-discriminatory door policy, to cease the use of courtesy cards, to send a letter of apology to the blacks who had been victims of the discrimination, and to make a financial contribution to an anti-racist gay organization.

"We apologize for the incidents," Circles manager Anthony Papatonis told the picketers. He then invited them to accept a drink on the house. □

Chicago men raped in anti-gay attacks

CHICAGO — Five known cases of violent rape of gay men have been reported during the months of January and February, prompting Police Commander Michael O'Donnell to tell *Chicago's Gay Life*, "If this gets out of hand, someone could get killed."

O'Donnell said that his department was anxious to win co-operation from gay victims, most of whom are very suspicious of the police. One had claimed that a police officer dismissed his story with the comment, "Aren't you used to this sort of thing?"

In each of the reported rapes, the victims were forced into a van by a man with a weapon. After being ridiculed and physically abused for being gay, they were raped and/or forced to perform fellatio on three Caucasian men in their mid-twenties. "We'll show you what it's like to be a real man," they told one victim, while another was informed that "we're going to show you how we deal with faggots."

Three of the victims had suffered rectal injuries, and two of them had been fist-raped. One man was injured so severely that he required 14 stitches to his rectum.

Gay male activists in Chicago are now establishing a rape crisis centre. □

Latinos and gays join to halt gang violence

SAN FRANCISCO — An important step toward ending anti-gay violence and building interracial understanding began January 23 with the establishment of joint gay-Latino street patrols in the Castro/Mission neighbourhood of this city. The patrols are a high-

Moral Majority takes on Frisco with \$3-million media campaign

SAN FRANCISCO — A coalition of right-wing fundamentalist groups is planning a \$3-million media campaign to eradicate homosexuality from what Moral Majority spokesmen Rev Dean Wycoll calls "the Sodom and Gomorrah of the United States and the armpit of this perverted movement."

The coalition, which also includes Californians for a Biblical Morality and In God We Trust, Inc., announced February 10 that it will purchase \$3 million-worth of media time to air its "Don't Let It Spread" advertisements.

"I agree with capital punishment, and I believe homosexuality is one of those (crimes deserving such punishment) that should be coupled with murder and other sins," a zealous Wycoll announced to the press. In the ensuing uproar, virtually every major political and religious figure in the city denounced him.

"If they think they have a chance in San Francisco, they don't know the town," said openly gay supervisor Harry Britt. "It's going to pull us together like nothing before," lesbian

police commissioner Jo Daly told the Associated Press. Even San Francisco mayor Diane Feinstein, usually reticent to speak on such issues, expressed her displeasure.

The religious establishment also criticized Wycoll's remarks and proposed media blitz. The San Francisco Conference on Religion, Race and Social Concerns, representing the Northern California Board of Rabbis, the Roman Catholic Archdiocese of San Francisco and the San Francisco Council of Churches, issued a unanimous statement deplored the fundamentalists' advocacy of violence and the violation of civil liberties. A similar resolution was passed by the Northern California Ecumenical Council.

In New York, another Moral Majority minister has made anti-semitic pronouncements. "Jews have a God-given ability to make money, almost a supernatural ability," the Rev Dan C Fore, chairman of the New York State Moral Majority, told reporters. "They control the media, they control this city." □

profile attempt to prevent gang attacks.

Safe Streets for All, an ad hoc group set up by feminist city supervisor Carol Ruth Silver, brought the activists from the two communities together and they developed the proposal for joint patrols.

The first patrol included Latinos Bob Parrulli and Gene Royale of Centro de Cambio, a Mission drug rehabilitation and abuse prevention centre, George Suncin of Horizons Limited, a dropout programme, and a representative of the Real Alternatives Program. On the gay side, director Dick Stigell of the Community United Against Violence was joined by others in the lesbian and gay male communities. This first patrol was a "good-faith gesture" which, it is hoped, will lead to regular joint patrols of gays and Latinos, Parrulli told the *San Francisco Sentinel*.

Progressives in both communities had been concerned that misunderstandings could lead to the rise of both anti-gay and racist sentiments and even more violence. While this potential still exists, the joint street patrols may have begun to correct the situation. □

New Zealand nixes rights code change

WELLINGTON — The New Zealand Human Rights Commission has refused to recommend that sexual orientation be added as a ground for complaint under the country's Human Rights Code.

The two-and-a-half-page report, published December 22, replied to submissions by the National Gay Rights Coalition (NGRC) made in August 1979. The commission stated that homosexuality could not be regarded in the same way as race, colour, sex or language, and went on to say that it did not consider that all discrimination should be made unlawful.

The NGRC had asked to study the fact that, while same-sex acts between males are illegal in New Zealand, those between females are not. The human rights body recognized that this was discriminatory, but recommended only that the law should be amended "by removing this distinction."

In a press conference held by the NGRC and the Wellington Lesbian Centre, Vicki Elizabeth stated that "Lesbians are horrified that the Human Rights Commission has rejected out of hand the NGRC submissions that lesbians and gay men are entitled to human rights. We are also angry and suspicious that the commissioners failed to give a clear direction to the government on how the law should be changed to eliminate discrimination in the Crimes Act."

Elizabeth also demanded "a categorical assurance from the Minister of Justice that no further measures against lesbians will be included in the Crimes Act."

The NGRC is coordinating a civil disobedience campaign, including queue-ins, sit-ins and pickets, to disrupt the commission's operations. The group has also requested an immediate meeting with the Minister of Justice to demand assurances that lesbian acts will not be criminalized as a result of the commission's vague recommendations. □

International News Credits

Bram Bol (Amsterdam), *International Gay Association Bulletin* (Dublin), *Gai Pied* (Paris), *Pink Triangle* (New Zealand), *Gay News* (London), Richard Fung (Medellin, Colombia), *Bay Area Reporter* (San Francisco), *Gay Community News* (Boston), *The Blade* (Washington DC), *Gay Life* (Chicago), *Philadelphia Gay News*, *The Sentinel* (San Francisco), *The Empty Closet* (New York), *The Front Page* (Raleigh, North Carolina).

It's a city that's called a mecca by gays and a Sodom by fundamentalists, a city where homosexuality has been an issue for years. Allan Bérubé recalls one little-known battle in the long struggle for political power.

BEHIND THE SPECTRE OF

AN OUTRANCE

Anita Bryant called it a "cesspool of sex." John Briggs, who campaigned in 1978 to have gay teachers banned from California schools, called it a "modern-day Sodom and Gomorrah." A Moral Majority clergyman labelled it the "armpit of a perverted movement." Renaissance International warned, "Don't make 'Toronto the Good' into 'San Francisco North.'"

The "Spectre of San Francisco" haunts city after city as the New Right in both Canada and the United States mobilizes against a slowly emerging gay presence in municipal politics.

One of the most deadly weapons in the New Right's arsenal so far is the caricature of San Francisco presented in last year's CBS-TV special *Gay Power, Gay Politics*. CBS portrayed a stunned San Francisco suddenly brought to its knees by gay megalomaniacs advocating sex in the streets and the corruption of children. This CBS spectre had gay men forcing Mayor Dianne Feinstein to become the "darling of the Castro" (referring to the street most identified with the city's gay area), and concluded that these strong-arm tactics would "provoke more hostility and controversy elsewhere than they did in San Francisco."

The CBS programme formulated a domino theory of San Francisco gay

politics ideally suited for the 1980s.

During Toronto's municipal election last fall, the League Against Homosexuals, Positive Parents and Renaissance International, among others, armed themselves with this monstrosity to fight Mayor John Sewell, George Hislop and other pro-gay candidates. Art Eggleton, now mayor, resorted in his campaign to conjuring up fears of "gay power politics" similar to San Francisco's situation where, he said, "the gay community pushed its way into city hall." The Toronto media, looking for an easy frame for their coverage of Hislop's candidacy and Sewell's support, created an image of an upstart gay community rivalling San Francisco's for size and "swing vote" clout.

The danger, sounded as a clear warning, was that Toronto faced an imminent San Francisco-style gay takeover. The same scare re-emerged during the recent provincial election, expressed baldly in such leaflet slogans as "A vote for the NDP is a vote for more homosexual power." The unruly minority frame was applied by some of the Toronto media to their coverage of demonstrations following the February police raids on gay bath houses. The controlled and largely peaceful marches were mysteriously transformed into San Francisco-style riots, complete with

mobs smashing windows and burning cars.

All of these tactics may be just a preview of what is in store for cities in the US during the Reagan years, not to mention in Ontario following another win by the Tories' Big Blue Machine.

The openly gay participation in municipal politics that so disturbs the New Right has emerged primarily in North American cities only in the last decade. Like other migrants to urban centres, gay men, and more recently lesbians, have congregated in certain neighbourhoods, set up small businesses, even formed "ghettos." As the process of coming out dramatizes our actual numbers, we organize community groups and talk about voting blocs, lobbying power and open representation in city governments.

This essentially conservative politicization process, common enough among other urban minorities, has been slow and difficult for homosexual men and women. The successes of the gay community in San Francisco have simply provided the most dramatic example of this process. But these successes came only after decades of police crackdowns, bar raids, anti-gay violence, dialogue with heterosexuals, community organizing and hard-won victories.

In a special two-part series beginning

in this issue, TBP correspondents take a look at the truth behind the spectre of San Francisco. Our report will trace the twenty-year history of growing visibility of the city's gay population. It will show how organized resistance to large-scale police crackdowns and mass arrests helped strengthen, unite — and in a sense, create — a self-aware gay community. It will show how the political use of the "gay issue" has had a long and ignoble history.

In next month's issue, three gay activists and journalists, Michael Merrill, David Lamble and John Kyper, will assess the current political situation in San Francisco and attempt to answer these questions: How powerful is the city's gay community? When did politicians first begin to court the gay vote? How similar are the gay communities of Toronto and San Francisco? What is the origin of the "gay seat" which has dominated the city's political landscape since Harvey Milk's win in 1977? Has the focus on electoral politics inhibited the growth of a genuine gay liberation movement? Do gays and lesbians really have free rein to "recruit" and "proselytize" children in Bay Area schools?

In the following article, historian Allan Bérubé recalls the landmark San Francisco mayoral race of 1959 which, like last year's election in Toronto, saw an increasingly visible gay population become the major issue of the campaign.

The year 1954 marked, perhaps for the first time, official recognition of the large post World War II gay migration to San Francisco. Early in the year the daily newspaper the *Examiner* began the week-long front page exposé of the local "sex-deviate" problem, exploiting a routine drive against "scores" of gay men who police rounded up, questioned and ordered to leave town. An *Examiner* editorial called for police and the courts to "stop the influx of homosexuals" before "San Francisco finds itself as the complete haven for undesirables." As a result of this exposé, the Grand Jury met to investigate "why San

SF: "Sex deviates have established their national headquarters in San Francisco during the Christopher administration.... Mr Wolden considers the problem of militant homosexual activity in San Francisco serious. Mayor Christopher, it appears, does not.... Do not be misled. Organized homosexuality in San Francisco is a menace that must be faced today. Tomorrow may be too late!"

— Anti-Christopher campaign leaflet, San Francisco, October 1959

TO: "Mayor John Sewell, George Hislop, and Mayor Gus Harris and at least 9 trustees of the Board of Education have made the 'Horribly Menacing Threat' of 'Toronto the Good' being degraded into 'San Francisco North'.... (They) are spearheading a National Campaign by radical militant homosexuals in 'Metro's Municipal Election' to 'Make Canada Their Closet'."

— Liberation, published by Renaissance International for Metro's Moral Majority, Toronto, October 1980

Francisco has become the magnet for homosexuals from all parts of the Pacific Coast," and heard a "sex-detail" inspector testify that his department could not control the "alarming increase of perverts here since the end of World War II." By the end of the year city and county officials had begun mapping their strategy to try to reverse this homosexual immigration.

Several months later the California legislature, following suit, legalized the State liquor board's attempts to close gay bars. In January 1956, newly elected San Francisco mayor George Christopher appointed a police chief who stepped up local enforcement of anti-homosexual laws. The next four years witnessed a continuing campaign by both government authorities and the press against the steadily growing San Francisco gay population and its bars and meeting places.

It was in this repressive atmosphere that Mayor Christopher began his 1959 re-election campaign. He had earned a reputation as a hotheaded, pro-big-business mayor who was tough on vice and organized crime. His challenger, city tax assessor Russell Wolden, found backing from labour, veterans, tax-cut advocates and Democratic Clubs. The first few months of their campaign remained quiet and uneventful.

On October 7, however, Wolden made a political move that shook the city like an earthquake. As gay and straight San Franciscans sat down to their evening meals, their radios announced an important message from candidate Wolden. At 6:45 his broadcast began.

This was "not a political speech," he cautioned, "but a heart-to-heart talk with the people of San Francisco, especially mothers and fathers." Mayor Christopher, he charged, had allowed their city to become "the national headquarters of the organized homosexuals in the United States.... The number of sex deviates in this city has soared by the thousands.... The number of... establishments which cater exclusively to homosexuals also has increased enormously.... All of the places are 'pick up joints' where homosexuals are on the prowl for 'dates' and new contacts....

Inside can be seen crowds of young men, carrying on homosexual flirtations. This unsavory wicked situation is allowed to fester and spread like a cancerous growth on the body of San Francisco."

"Pick up your telephone book," he continued to his stunned radio audience. "You'll see the Mattachine Society — spelled M-A-T-T-A-C-H-I-N-E — listed in it. The Mattachine publish and sell sex literature of the most lurid, distasteful and disgusting variety. The Mattachine Society is the national voice of organized sex deviates.... The Daughters of Bilitis are a sort of women's auxiliary to Mattachine.... From these thousands (of subscribers) come the sex gangs whose abnormal appetites are catered to by these bars and other joints whose operations I have just described.... Last month at a convention of sex deviates in Denver, Colorado, a resolution passed by the Mattachine Society praised mayor Christopher by name for creating a favourable climate in San Francisco for their activities.

"This is a matter of grave concern for every parent," Wolden concluded. "It exposes teenagers to possible contact and contamination in a city admittedly overrun by deviates.... Every San Francisco neighbourhood is threatened by the bold shadow they cast over the entire community..."

Wolden's charges also appeared, with a supportive editorial, in the same evening's issue of the *Progress* newspaper.

By the next day City Hall, news rooms, gay bars and even schoolyards buzzed with word of Wolden's political bombshell. On the one hand, he had clearly stepped beyond the bounds of common decency. His broadcast had "invaded San Francisco homes," objected one letter writer to the *News-Call Bulletin*, "at the very time the family is assembled — the dinner hour.... The tactic of directing this sordid message to children, is as morally disgusting as distributing illustrated copies of the Kinsey Report on the steps of every school." As a result, the city's families found themselves in a difficult position. "San

Francisco parents," recalled a reporter two years later, "were uncomfortably alone among the fathers and mothers of America that fall in having to field such questions from eleven- and twelve-year olds as, 'Daddy, what is a homosexual?'"

Overnight, Russell Wolden had made "sex deviate" into a household word.

Wolden's charges, on the other hand, also insulted other San Franciscans who were proud of their city's traditional tolerance of non-conformists. "Sex-deviates," as long as they kept to themselves, posed no more of a threat than the city's well-known population of eccentrics, bohemians, and currently, beatniks. "How discouraging to read," observed a letter from a "mother of four children," that "a tolerant attitude toward homosexuality is considered... to be a diabolical insult." One frustrated moral crusader, inspired by Wolden's broadcast, wrote to nearly every newspaper attacking her city's too-tolerant sensibility. "Everyone," she complained, "except the most moronic slug knows that... San Francisco is the deliriously delightful paradise of the degenerate and deviate... but all you get if you so much as imply it is a blank, negative or disapproving stare."

"The 'homosexual issue,'" quipped local columnist Herb Caen, well aware of the city's large gay population, "is no issue at all. It could also cost (Wolden) a lot of votes. As somebody once observed, there are enough of 'em in town to elect (female impersonator) Walter Hart as mayor." It would still be years, however, before many gay San Franciscans risked writing letters to the press in their own defence.

Wolden's broadcast had provoked the most widespread public discussion of homosexuality the city had witnessed thus far. Was there really a sex-deviate problem? What was this Mattachine Society, anyway? How would Mayor Christopher counter Wolden's charges?

Christopher's quick reaction was to exploit the scandal to the benefit of his own campaign. Refusing to dirty his hands by addressing the gay issue directly, the mayor praised his police depart-

ment, attacked Wolden's "smear" tactics, and defended the good name of San Francisco. "This accusation," he pontificated, "is the dying gasp of a desperate politician.... My opponent has degraded our city. Furthermore, I am deeply regretful that his sordid campaign material has been thrown on the doorstep of every home." Wanting "no formal arrangements with Mr Wolden of any kind," Christopher cancelled all scheduled debates with his opponent. His strategy was to remain pure and aloof, letting Wolden dig his own grave.

The charge that San Francisco police were soft on homosexuals provoked a vehement response from the city's finest. Under Christopher's administration they had conducted a vigorous anti-gay campaign, including such tactics as dragnet sweeps of Polk Street, arresting every man for blocks and releasing at the station only those men who appeared to be heterosexual.

The Wolden issue, in fact, forced into the open the full extent of San Francisco police activity against gays in the late 1950s. "The San Francisco Police Department," boasted Deputy Police Chief Al Nelder, "has always had a special squad to check on sex deviates. They are doing a good job. Since the first of January they have made over 150 arrests. San Francisco is not the headquarters for sex deviates." "If anything," chimed in Police Chief Thomas Cahill, "they know from our sustained drive they're not wanted here, and most take the hint," adding that police had cracked down on 17 bars identified as "gay hangouts" in the last two years. "A special unit of the vice squad," reassured the *News-Call Bulletin* in a special seven-part series defending the police, "is detailed to keep tabs on possible deviate colonies, and is augmented from time to time by special squads of plainclothesmen from districts — notably North Beach and South of Market — where homosexual invasions may begin."

Such military metaphors as "squads," "deviate colonies," and "homosexual invasion" were typical of how San Francisco officials perceived gay migra-

Mayor George Christopher, 1959: A hotheaded, pro-big-business mayor who was tough on vice — and on San Francisco's gay community



photo: Ted Needham 1962

Russell Wolden (left) with Mattachine infiltrator William Brandhove. Right, a comment on their tactics from a San Francisco Chronicle cartoonist: "Want some feely campaign issues?"

tion in the late 1950s. Front page banner headlines such as "City Opens War On Homosexuals — Officials to Map Strategy" appeared all too often in Bay Area newspapers during these years.

If San Francisco's police had not been soft on homosexuals, why had the Mattachine Society passed a resolution praising them for their "enlightened" policy? Reporters found the answer to this question in the activities of ex-police-informer William Brandhove, a supporter of Wolden's campaign. Brandhove, according to a second wave of front page exposés, began a single-handed crusade against the city's "sex-deviates" in order to stigmatize Christopher's administration and thus ensure Wolden's election. This former infiltrator of the Communist Party joined the Mattachine Society and showed up as one of 50 delegates to their National Convention in Denver. Brandishing an "unlimited expense account," he paid for a stenotypist to record the Mattachine proceedings, then, according to Mattachine officials, introduced the pro-Christopher resolution for discussion. "He said it would be a wonderful goodwill gesture," Mattachine Secretary Don Lucas reportedly explained to the *Examiner*, "that would accomplish a great deal public relations-wise in San Francisco."

Returning to the Bay Area, Brandhove obtained a notarized copy of the resolution from his stenotypist, then, he admitted, "turned it over to my attorney, who, by coincidence, is treasurer of Wolden's campaign." Recently uncovered US Justice Department memos, though heavily censored, suggest FBI involvement in the Brandhove affair. Following Wolden's broadcast, the FBI monitored Brandhove's activities in Denver and San Francisco, and stepped up their ongoing surveillance of both the Mattachine Society and the Daughters of Bilitis.

The tiny Mattachine Society responded to Wolden's charges by initiating a David-and-Goliath slander suit to the tune of \$1,100,000. This aggressive legal action, as well as its unholy alliance with the mayor, the police and the press against Wolden, gave the struggling organization unprecedented publicity,



much of it favourable or at least neutral. The *News-Call Bulletin*, for example, calling the Society a "small group dedicated to the problem of homosexuality," ran an article entitled "Mattachine Society — How It Got Its Name." The article quoted paragraphs from the *Mattachine Review*, printed their address, and noted that the Society "performs educational, research and social service functions in helping the community better understand sex problems." This kind of publicity for a gay organization was exceptional in the 1950s. The press, however, portrayed Mattachine as the "good" homosexuals, different from the deviates on the streets. Mattachine Society officials reported suffering no reprisals as a result of this sudden public exposure.

While newspapers gave favourable publicity to the predominantly male Mattachine Society, they altogether ignored the Daughters of Bilitis. Wolden, however, not only referred in his speeches to this independent lesbian organization as the "women's auxiliary of Mattachine," his campaign literature went even further. "You parents of daughters," warned one leaflet, "do not sit back complacently feeling that because you have no boys in your family, everything is all right.... To enlighten you as to the existence of a Lesbian organization composed of homosexual women... make yourselves acquainted with the name 'Daughters of Bilitis.' This leaflet, distributed door-to-door, concluded with DOB's San Francisco address and telephone number.

Such hostile publicity, while certainly

bringing DOB to the attention of many lesbians for the first time, also made DOB more vulnerable to attack. The organization responded by calling an emergency meeting to prevent a panicked exodus from their ranks. But instead of an exodus, the crisis brought together an unexpectedly large number of DOB members, who voted to put out a special issue of *The Ladder*, their national magazine, and to remove mailing and membership lists from their office. For the duration of the mayoral race, DOB operated out of the back of a station wagon, with boxes of their papers hidden under a blanket. DOB founders Del Martin and Phyllis Lyon later discovered that San Francisco police had in fact attempted to search their empty office as a result of Wolden's exposé.

Needless to say, Russell Wolden's mudslinging backfired on him, drawing criticism from every quarter and splitting his own backers. Except for the *Progress*, the traditionally divided local press ran a united front of editorials defending the mayor and police, and calling for Wolden's withdrawal from the mayoral race. Ben Swig, owner of

the Fairmont Hotel and Wolden's finance chairman, complained, "I don't want any mudslinging. I don't want any part of it." Adolph Schuman, millionaire and Wolden fundraiser, while remaining a Wolden supporter, explained, "If I'd known we were going to go around saying how many homosexuals were running around San Francisco, I would have stopped it." The San Francisco Labor Council, in a heated debate, recommended censoring its candidate for "using the

homosexuality issue as a political football." Jack Morrison, an officer of the Democratic Club, reported receiving "countless" calls from Democrats "sickened and disappointed" at Wolden's tactics, and angrily withdrew his own support. Other top Democrats followed suit.

These defections, however, had little effect on Wolden's campaign strategy. Another pro-Wolden exposé appeared in the *Progress*, including the names of gay bars and homosexual arrest statistics. Wolden accused the press of conspiring against him, initiating another round of editorial retaliations. To add insult to injury, his headquarters mailed reprints of his radio speech to PTAs, religious groups and civic leaders throughout the city. The *Examiner*, seeking a political lynching, reversed its earlier position and called for Wolden to stay in the race. "The public," it proclaimed, "should not be denied its right to pass judgment on a man... who would openly defame his city by calling it a haven for sex-deviates on the basis of 'evidence' planted by one of his own supporters." Overcome with heated self-righteousness, the *Examiner* seemed to have forgotten that just five years earlier its own editorial had also called San Francisco a "complete haven" for homosexuals.

Wolden, originally favoured to win the race, lost the election with only 39% of the vote. His "sex-deviate issue" destroyed him. Attempting to heal a wounded and insulted city, Mayor Christopher's victory speech reassured

San Franciscans that "it is time to forget the unpleasantness that has occurred the past few months. San Francisco is on the move in the eyes of California, the Nation and the World."

San Francisco was indeed on the move. The following four years, under Christopher's second term in office, saw perhaps the most repressive and highly publicized anti-gay police campaign in San Francisco's history. Arrests and convictions skyrocketed, nearly every gay bar had its licence revoked, police arrested more than 100 men and women in the city's biggest gay bar raid ever. In response, gay bar owners banded together to form the Tavern Guild, several new gay civil rights groups were organized, and a local gay press emerged, taking a strong anti-police stand. In addition, an openly gay man, José Sarria, ran for city supervisor, columnists began referring to the "limp-wrist vote," and political candidates sought the endorsement of gay organizations.

By 1965 police actions against gays had become so blatant and well-publicized that church leaders joined together in public protest and the press even began to criticize the police. Lesbian and gay activists formed a "Citizen's Alert" hotline to report anti-gay police activity and pressured the police department into appointing a liaison to the gay community. Gay and lesbian organizations continued to multiply, and won both an uneasy truce with police and the respect of city officials.

In the wake of the Wolden-Christopher crisis, the gay community came of age in San Francisco. It emerged as a visible and politically maturing minority attempting to have its fair say in city government. It is this vital part of our history that CBS, Briggs and Bryant, and Toronto's new Right would deny us, preferring their own distorted "spectres" of gay takeovers and sex in the streets. They have not yet learned what our own historians are beginning to discover: that once we have come out, the most repressive times have often shown us our greatest strengths.

— Allan Bérubé 1981

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Allan Bérubé, a member of the San Francisco Lesbian and Gay History Project, is writing a book on the history of lesbians and gay men in San Francisco, 1848-1968. He is the author of the slide presentation "Marching to a Different Drummer: Coming Out in World War II," shown in Toronto in November 1980.

Eight men were lined up facing the wall outside the Barracks shower room so they could not see the activity behind them. "Eyes straight ahead," one cop shouted. "Get those hands higher," ordered another. "It's too bad these pipes aren't linked up to gas instead of water," a third one snarled, "because then we could annihilate you."

Dan heard the man beside him moaning softly, "Why? Why?" He had met the man hardly ten minutes before the cops burst into their roomette. After they had stood in the line-up for a good half-hour, constantly in fear that the goons would bash them into that wall, Dan felt the man's hand edging slowly over next to his own. Without even a whisper he rested it there. Against the black wall, one small assurance. The cops didn't notice.

When Dan, as I call him, told me of his experience of 5 February 1981, I thought of the stunning scene in *Bent* where Max and Horst stand at attention side by side in the concentration camp under the distant, watchful eye of the Nazi guard, and, unmoving but talking *sotto voce*, make love. "We made love," Horst almost shouts after their orgasms, "We were real. We were human."

Martin Sherman's three-year-old play finally opens in Toronto this month. Viewers will inevitably draw comparisons between the play's general subject — the Nazi persecution of homosexual men starting in 1934 — and the degenerate treatment of homosexuals by the Metro Toronto Police under the rule of McMurtry, Godfrey, Givens, and Ackroyd. In fact, comparisons are already underway. On the day after the Night of the Red Dots (let's call it that), after the adhesive markers the bath-raiding goons wore to identify themselves to each other), George Hislop compared the raids and mass arrests to *Krystallnacht* — 9 November 1938. On that night the Nazis destroyed more than two hundred synagogues and burned down the houses of Jews, socialists, and other "treacherous elements."

Hislop might better have cited an earlier night of infamy: the Night of the Long Knives, 28 June 1934, when Hitler launched his assault on the brownshirt Stormtroopers who had helped get him elected two years before. That night stretched out into a year of attacks on Stormtroopers (justified in the Third Reich's PR because of their "homosexual horrors") and attacks on male homosexuals from all walks of life. It culminated, significantly, on 28 June 1935 when the government changed the sixty-five-year-old law against certain sexual acts between men, making it into an inclusive law against all sorts of homosexual activity including kisses, embraces, even fantasies. And the year stretched into a decade as faggots were rounded up and sent by the thousands to concentration camps where they were tortured, gassed, frozen to death (in a favourite Nazi twist on the popular term for homosexual, *Warmer Bruder* or warm brother), castrated, or sent out as front-line fodder against the Allies.

Only during the last seven years have we begun to recover this horrible period of gay history. Its suppression amounts to the most scandalous historical lie in modern European memory. Apart from the widespread preference for amnesia regarding the Holocaust, apart from the role of continuing homophobia in silencing the gay men who survived the Nazis, there is a Catch-22 that directly produced the suppression. Until recent-

ly, homosexual acts continued to be criminal in West Germany, so any survivor who revealed publicly his homosexuality and consequent Holocaust experiences was threatened by persecution even in the post-Nazi era. No government restitution of the sort that went out to survivors in other groups went out to faggots. The burdens of secrecy and silence borne by these men have prolonged the horrors yet more vividly than if they had enjoyed the palliation of social sympathy and the expiation of memoirs.

The going is rough, but historians have begun the labour of recovery. The first major publication in English on the Nazi persecution of gay men appeared in *The Body Politic* in 1974. Collective member James Steakley went on to turn his series of articles into a book, which Sherman credits as a source for *Bent*. Last year, *The Men With the Pink Triangle*, a long first-person account of a gay Austrian who survived six years of the camps, appeared in English translation. Along with Steakley's book and two articles based on personal testimony (see the list of source material at the end of this article), it is the best documentary so far of the gay male experience under Hitler.

Five nights after the Night of the Red Dots, two men sitting on the stage at a mass meeting in Jarvis Collegiate auditorium wore t-shirts with the message: "Germany 1934, Toronto 1981." Ten days after that, three thousand people rallied in front of Queen's Park to oppose the raids and McMurtry's stonewalling on demands for a public inquiry. There, scores of placards linked the swastika with Metro's police department.

Among that crowd were the star of the Toronto production of *Bent*, Richard Monette, and the play's producer, Joseph Deane. They and others involved with this production are very attentive to the public furor amid which it will open, but they have taken some pains to dissociate its timing from the raids and their aftermath. Words to the *Globe* here, to the *Star* there, have emphasized that though the production was arranged hastily, as major productions go, it was planned well before the Night of the Red Dots.

Richard Monette, in fact, had been trying to get a Toronto production of *Bent* since a friend showed it to him in 1978. "I was impressed by its quality," Monette recalls. "I was shocked, too, both because of the boldness of its writing and because I had no idea about the persecution of homosexuals in Nazi camps. In fact, I thought he'd fabricated it until I went to a local gay bookstore and found it was based in fact.

"I met Martin Sherman," Monette continues, "and found him very intelligent, very committed. Then I began to flog the play. No one would take it. Three major theatres in Ontario turned it down."

Now that the play is here at last — after not only Broadway and the West End, but also Winnipeg, Edmonton and Vancouver — its admirers must assess it for what it does, and what it doesn't do. Will it give Toronto a view of Nazi Germany that will help us understand better where we are? Will it inform, at last, both gays and non-gays of this suppressed, horrible chapter in our long, uneven history?

However tempting that t-shirt analogy, the answer is largely no. "*Bent* is not a documentary," insists director Ernest Schwarz. As he began rehearsals, he told me that he intended "to focus

BENT

UNDER HITLER

BENT

UNDER ACKROYD

Michael Lynch talks with people from the Toronto production, and ponders the distance from *Long Knives* to *Red Dots*.



Richard Monette (left) and Stewart Arnott as Max and Rudy: the schizophrenia of denial

attention away from what's going on in Toronto now." The main point of the play, he argues, is not to document the Holocaust, but to address "the commitment individuals feel for one another."

After comparing Sherman's script to its sources, I agree. *Bent* takes elements of 1934-38 Germany as preconditions, and then narrows its focus to one man, Max, and his personal drama of identity, survival, love. For documentation of the Nazi persecution, we must turn to the histories, not to this play.

Schwarz is not denying the relevance of the Night of the Red Dots to the way he'll produce the play or the way we'll see it. Back in November, attuned to the local situation, he had "a strong feeling that the play had to go on this spring. A lot of energy would be behind it that might not be there next fall. Something in the play, because of current events, speaks to us."

But the central issue of *Bent* is not the actions of the state; rather, it is the personal relationships between Max and Rudy, Max and Horst, between Max and Max himself, given those state-produced conditions.

Joseph Deane, the producer, has called *Bent* a "love story." Another man associated with the production sees the play focusing on the personal transition of Max from "an incredibly selfish gay" at the opening, who will kill his

lover in order to survive himself, to the Max who ends by killing himself for the man he loves — in the political gesture of identifying himself overtly and finally as a homosexual.

Max undoubtedly is the play's centre, not his Nazi persecutors. His ambivalences round out his character — for though he kills Rudy to save his own life, he has earlier risked his own life in order to stay in Germany with Rudy. Sherman studies Max as a man who refuses to identify his gayness. "The whole play," says Monette, "is based on the schizophrenia of denial. Max would rather lie, pretend he's a Jew, than admit he's homosexual. His uncle lies; Greta, the club owner, lies. The irony of the play is that only extreme deprivation leads Max to become himself. Finally, he cannot lie anymore, and in an act of free will he chooses to acknowledge who he is."

"When I met Sherman," Monette recalls, "I asked him why Max has to die at the end. He'd already given the answer in the play, but I'd missed it. One of the few acts of free will possible in the camps was suicide. When Max puts on the pink triangle he is simultaneously accepting his identity and choosing suicide over continuing lies."

Max's great lie — contriving to pass as a Jew with a yellow star in order to lead a slightly less tortured life than the



Monette, with Brent Carver as Horst, in concentration camp: "Only deprivation leads Max to become himself. Finally he cannot lie anymore..."

homosexuals in the camps — has provoked a contentious response in both the straight and the gay press. New York lesbian-feminist Andrea Dworkin, in *Gay Community News*, launched the most virulent volley. In an open letter to Sherman (who is both gay and Jewish), she accused him of dismissing the Holocaust experience of Jews: "Being a Jew in Dachau was, according to you, a piece of cake." In an unpublished response to Dworkin, *TBP* reviewer Mel Cooper has pointed out that her charge is not only inaccurate as to the way the play represents the treatment of Jews — hardly "a piece of cake" — but overlooks the particular historical context that the play carefully establishes. *Bent* opens the morning after the Night of the Long Knives, in 1934, and ends before *Krystallnacht*. It was a period in which Hitler's nastiness was being unleashed on male homosexuals, but before it was fully released upon the Jews.

Besides overlooking the historical context, Dworkin's argument inadvertently sets one oppressed group against another. It can be divisive, writes British gay activist David Fernbach, "to impose a hierarchy of suffering." It is true, he says, that "only" some tens of thousands of homosexuals were killed, as against six million Jews. This was hardly the Nazis' intention, simply the fact that gay people can generally

manage to hide their sexual orientation better than Jews, or anyone else for that matter, can hide their 'racial' origin."

Fernbach, who translated *The Men With the Pink Triangle* into English, argues that we must ask why the Nazis sought to eliminate certain "racial" groups, certain ideological groups and certain sexual groups, all of which seem very different categories. Rather than imposing that "hierarchy of suffering," he urges, we must learn to read correctly the reasons why all three categories are the enemies of Nazism.

Fernbach suggests that the Nazi programme was an attempt to restore certain social relations that had already been historically superseded, to turn back history's clock. "It had to attack the Jews and gypsies because they were international and rejected the arbitrary barriers between states. It had to attack the socialists and communists, who sought to abolish class privilege. And it had to attack gay people, and homosexuality in general, which puts in question the division between the sexes and threatens male supremacy."

While *Bent* does not document and analyze the state's infamous persecution, it does, in its focus on the personal relations of Max, show us a man who moves from his own "schizoid" world into one of accepting and proclaiming his gay identity. As he moves from the

refusal of intimacy to the acceptance of it, we see more clearly than any documentary could show just how intimacy between males is inevitably opposed to Nazism. Germany in 1934-38 was far more oppressive to gay men than is Toronto in 1981. Goon harassment here leads to anguish and the costly, foolish courts, but not yet to death on the electric fence. We still have time to organize.

But if we want to learn something from *Bent*, we may see Max's acceptance of intimacy and overt declaration of his sexual identity as his ultimate weapons against fascism. The personal is political, and *Bent* dramatizes a new urgency for putting on our pink triangles for all the world to see. Richard Monette calls it one of the best scripts of the past ten years "because of the truth behind it. It doesn't trick you; there are no gimmicks; it's honest and very powerful. The author has something immediate to say."

Sherman says — at least I hear him saying — that the strength of those lightly touching hands against that black Barracks wall is the foundation block of our resistance to the goons, whether in uniforms or in office. See *Bent*, and take your MPP!

For more information on the Toronto production of Bent, see Out in the City, page 37. Please note that the Bathurst Street Theatre is not wheelchair accessible.

As the previews of *Bent* began in Toronto, Martin Sherman spoke about the play with Michael Lynch. Among his comments:

● In many ways, *Bent* is more of a Jewish play than a homosexual play. Even with the developing gay community, there's not an enormous cultural background to gay life. Society has made something basically simple and uncomplicated into something illegal.

Being Jewish forms you from birth in far more basic ways than becoming a homosexual does. There's an outlook in *Bent* that I think of as being deeply Jewish — the values, sense of outrage, sense of humour. At the same time, the play is about homosexuality. Only if you can write skillfully and clearly about a specific topic can you write universally.

● In much of the gay community there's a revulsion towards individualism — the "clone syndrome." It's disturbing to me when everybody begins to look alike in any society.

● There's not nearly as much gay liberation around today as people think. It's dangerous to criticize any expression of personal tastes, but I am wary of public advertisements of pain as an expression of sexual preference. I know that in S/M "pain" is an idea, not fulfilled most of the time in practice, but it concerns me. I've seen S/M ads today inviting the same sorts of suffering that I read about in *The Men With the Pink Triangle*. I realize there's a difference. S/M is a situation of consent and play-acting. But I'm disturbed by what it symbolizes.

Within the camps, prisoners would identify with the guards, try to imitate them. S/M today seems to me a similar syndrome. It also apes old-fashioned kinds of heterosexual male roles, masculinity, macho of a sort I'd hope would have broken down.

● Audiences always pick up two things in the play that the critics almost always miss. One is the humour, the amazing amount of humour that people under adversity come up with to stay human. The other is that the Nazis did not treat homosexuals worse than they did Jews. The problem for the homosexuals in the camps was that other inmates treated them with particular contempt.

● While Max and Rudy were still free in Berlin, they were both anti-Semitic. It took suffering before Max could see his landlord Rosen as a human being.

● Costa-Gavras will direct the film of *Bent*, and Richard Gere will star. Lester Perskey is producing it, for distribution by United Artists. I'm doing the screenplay. Shooting won't begin for another year, but we've figured out a way to make it a film, not just a filmed play, and will shoot it in Germany. I'm excited — Costa-Gavras is the best director in the world for this film.

● I'm very glad *Bent* is opening in Toronto at this time. I'm also glad it's being done right now in Athens and in Brazil. It surprises me, but there's good cause at the moment to think of Toronto in the context of Brazil and of Greece.

Source materials on the Nazi persecution of gay men:

Heinz Heger, *The Men With the Pink Triangle* (Boston, 1980).

Richard Plant, "The Men With the Pink Triangles," *Christopher Street* (February 1977).

Frank Rector, "Interview With a Survivor," *The Advocate* (January 8, 1981).

James D. Steakley, *The Homosexual Emancipation Movement in Germany* (New York, 1975).

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Belated thanks to Mordecai Richler

I arrived in Toronto just after Mordecai Richler had written his page-long diatribe against being liberal about homosexuals in *Maclean's*. The staff at *The Body Politic* and I were rejoicing that finally our lesbian fiction contest had been announced prominently in the straight press by Mordecai himself. He was complaining that he was being excluded from the contest and thought he'd take it up with his human rights officer. The ads we would have paid for had all been refused.

I suggested we send him a postcard to thank him and also to suggest he could even enter the contest under the pseudonym, Gertrude Stein, but we realized that such a reply might be printed in *Macleans*, and we didn't really want to invite everyone to participate in such Richlerean pranks. Marie-Claire Blais and I, as judges, had already said we could only take it on faith that all participants were, in fact, lesbians.

Mordecai's envy of, if not homosexuals, gay notoriety is even more evident in his latest novel, *Joshua Then and Now*. When Joshua and a writing buddy are busy counterfeiting papers to be sold to an infamously rich Texas library, they first plagiarize from a manuscript of a young unknown, but their real triumph is to write passionate love letters to each other, sure such a correspondence will make them rich. Years later, when the prank backfires, Joshua gets as much press coverage as Eleanor Roosevelt, and his mother parades before the TV cameras wearing a sign, "My boy's gay, and that's OK."

Now, there are purists who will object to such lighthearted use of our experience. When a writer of Mordecai's stature with all the richness and persecution of his own minority to draw on needs to poach on our territory, however, he is again doing us an inadvertent favour, giving us some free time in public. By exaggerating our power, he may, in fact, increase it. If Mordecai Richler thinks libraries pay outlandish amounts of money for gay material, maybe some archivists will begin to believe it, and some of us might actually sell our papers. If Mordecai Richler thinks

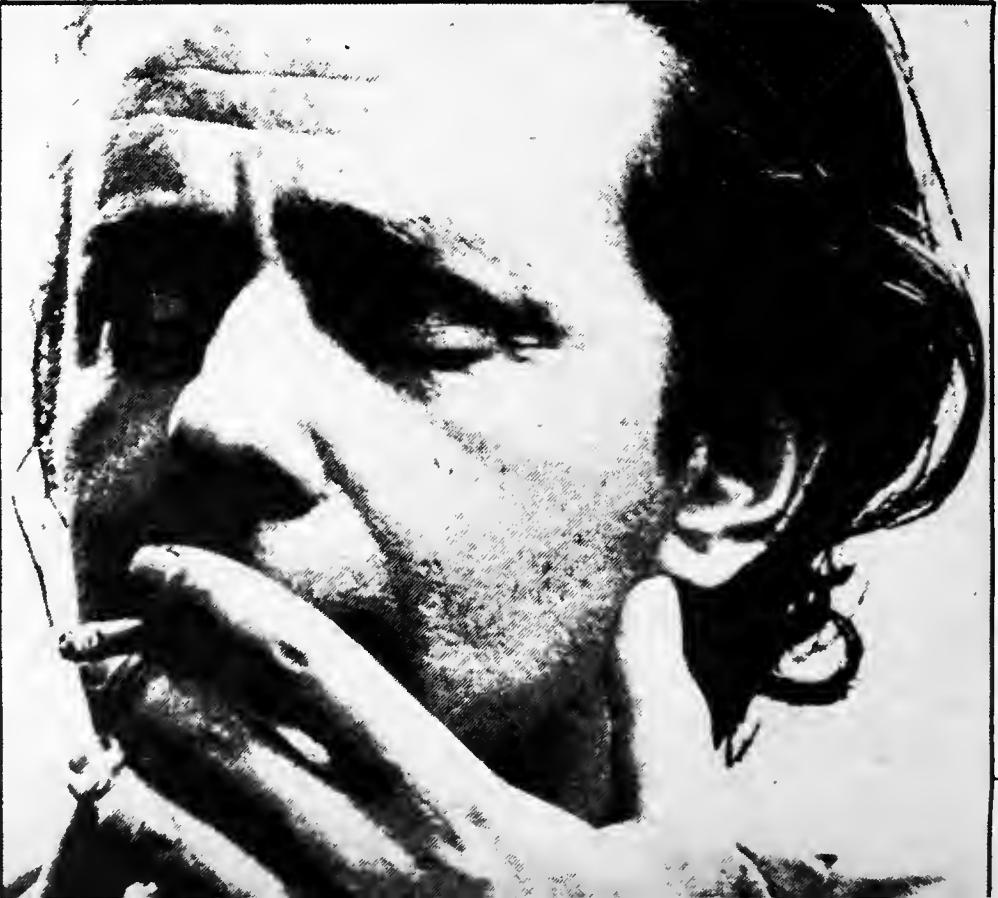
being suspected of being homosexual guarantees a long, free run in the press, perhaps newsmen will begin to question their blackout on news about John Damien, for instance.

I would be less optimistic about the results if Mordecai were the only envious sorehead around. Twenty years ago Brian Moore was already complaining that in New York you had to be a black, Jewish queer to get a grant. And I've heard dozens of male heterosexual writers complain more recently about the unfair advantage women have with the support of the women's movement, gays with the gay movement, special magazines, special bookstores. The cold they feel left out in is the chain bookstores and the straight press, poor fellows. Just the other day a male heterosexual reviewer complained of my latest novel that I hadn't given heterosexual sex equal time with lesbian sex. He didn't think it fair. He felt left out.

Do you think maybe we are being a bit unkind? Maybe Mordecai should be invited to write at least one article for *The Body Politic*, and, since we're already co-educational except for special contests, maybe he could even be allowed to use his own name. I suspect the catch would be that writers for *The Body Politic* don't get paid, and the simple honour of being published in a paper that spends much of its money fighting the Ontario government might not seem to him as enviable as he makes out. That we were also slaughtered in Germany isn't part of his mythology.

Though I know it's not the policy of this paper to review heterosexual books, I think we should at least give *Joshua Then and Now* a plug because, if we had more enemies like Mordecai, we wouldn't need so many friends. And it is often, including the homosexual farce, a very funny book. There are enough people making a farce of marriage to allow Mordecai that one sacred cow, even though it is simply not true (as I think I've probably made clear in this short space) that all it takes to redeem a man is one good woman.

But, thanks, Mordecai, and you're welcome. □



John Greyson on the latest in radical drag

Skirting the issue

The Orpheum, a seedy New York theatre, defiantly frayed around the seams, was packed to the gills for Bloolips' *Lust In Space*. It was past midnight and Dizzy Danny, decked out like some golden shaggy dog story, was warbling "Star Quality" between doubletakes. But hold on — Bloolips? *Dizzy Danny*? Sounds like a drag show if you ask me — better slip into my vigilance against the predictable onslaught of size thirteen stilettos and too many falsies. Wait a minute, fella, loosen your tie. This definitely ain't the same show.

Lust in Space, which started in New York at the Theater for the New City and became the toast of the Village and beyond, features a highly expendable plot. The Bloolips Nuclear Launderama keeps loosing Prince Andrew's underwear. The queen ("No darlings, the queen") doesn't mind; she wants to send Bloolips to the moon on a cultural exchange. They miss their rocket, take balloons instead, do a wonderful moonwalk, outwit secret agent James Pond (in tights), foil the Russians by peasant dancing their way through a Salute to Trotskyist Takeovers and hop in and out of cheese disguises. "...And then I come on as Jane Fondue and upstage the lot of you!" coos Gretel Feather, while Lavinia Co-op's Brie costume goes all runny in the wings. They nearly get homogenized by the Great Computer, which looks suspiciously like a box of McDonald's French fries, until Miss Havisham saves the day by squashing it under her foot.

If this all sounds like an excuse for a lot of high kicks and low jokes, the joke is definitely on us. Bette Bourne has said, "Like most actors we're a bunch of street queens who like to jump up on stage and scream our tits off." But the actual show moves quite consciously beyond female impersonation without compromising their innocent outrageousness in the least. They take care to refer to each other as "he" throughout, and their loony characters (even when they degenerate into histrionics) remain emphatically their own. They avoid wigs and exalt body hair. Despite the feminist analysis that describes drag as tasteless, tacky, misogynist, offensive and sexist, at least one fifth of the audience were lesbians. I asked Bette about their popularity with gay women. He indicated that the criticisms of two years ago are gradually, even grudgingly, being replaced by support as Bloolips' own ideas have been refined (this is their third show together) and the signals grow clearer. As men being fem, as opposed to men playing women, their intent — to emancipate gender roles — is less problematically approached.

Their costumes, which they design themselves, above all prove how much "new wave" fashion owes to ultra gender fuck, and how empty new wave is without the expertly mixed-up signals. From cookie bags, plastic tablecloths, bottle tops and tin foil, they have con-



Bloolips' "Lust in Space": Boldly venturing where no man has ever gone before...

structed the tattiest tribute ever to the do-it-yourself era of the Goodwill aesthetic. Scarlett O'Hara may have used her mama's curtains to make a frock — the Bloolips boys have raided the trash cans of the Lower East Side. Precious Pearl's Gouda cheese outfit is the biggest Japanese paper lantern I've ever seen. Bette comes out at one point on a seven foot plywood wanng moon, sporting a massive white gown open to the waist that reveals a healthy growth of chest hair.

On stage, the six Bloolips balance their various roles thus: Naughty Nicky bangs away at the piano with proficiency, Lavinia Co-Op, Dizzy Danny and Precious Pearl make a trio of vociferous tapdancers (although they don't shrink from stopping the show with their own big numbers), Gretel Feather née Miss Havisham executes a dazzling set of one-liner entrances, while Bette acts as a cub scout leader to this whole wayward troupe. It's a formula that's certainly old hat, and their habit of usurping the plot to reveal that this is "just a show" begins to pall at times. Their collective concern is not especially to break with the boundaries of traditional theatre/music hall, or to invest drag with a politically respectable identity. What is ultimately wonderful about them is their humility. When Bette sang: "Let your Ying and Yang hang out of the closets and into the streets," it was invested with such compassion and such an incredible smile that the corniness touched us all to the quick and to the point of a standing ovation.

Bloolips' *Lust in Space*. The Orpheum Theatre, New York City.
De Softies' *City Shock Men*. Oval House, London, England. October, 1980.

In their most recent show "City Shock Men," De Softies, a radical drag theatre group from Amsterdam, both confront and propose a new strain of Homo Sapiens that they might just have invented — the straight man who embraces gay liberation. Though they packed the Oval House (an experimental theatre in London, England) for four nights in October, they received much criticism from both the audiences and the gay press. Certainly their representations of life in Europe's gay mecca seemed foreign to an audience more accustomed to harsher climates, like the one Margaret Thatcher presides over.

The format was rock cabaret, and the split on the stage between the three gay performers (outrageously campy) and the straight band (discreetly respectable) was what provoked the attacks. The dissenters claimed that the band's indifference established its role. It might condescend to put up with, or even be entertained by, the quaint little antics of such sometime queens; real participation was out of the question. How can we take seriously a show that so blatantly illustrates, through the band/performer division, what it is "sensitively" trying to explore?

The above criticism, while valid, gives too much importance to the band's secondary function. It was Michiel, Joost and Jules dressed in Superman leotards, pink jockstraps and ten-inch platforms that led us through a medley of high-spirited pop songs and skits and held our attention. Slides of buildings, of *GQ* gentry, of saturated abstract pat-

terns established their cibachrome gay ghetto of too many boys. They are shocked by the city, by men, and play out their roles: Superman, the college student, the union executive, the businessman, all straight, all objects of their scrutiny and desire.

While their romantic phrases suggest perhaps too much of a grounding in the seamy steamy never-never world of Genet, Burroughs and Hocquenhem, the picture they paint is squeaky clean. The focus is on white middle-class men and boys. Anyone watching would never know that Holland has a large black population. As for women, they are barely mentioned. The city as a symbol for repressed sexuality may indeed turn these men into machines of "well determined standards and patterns," who value their cars, wives and homes, but sexual emancipation as the do-it-all cure De Softies recommend simply isn't enough.

The metaphors work better when they turn their attention to their own double standards. One clever sequence involves a wrestling duet where two of them struggle, each trying to make the other the perfect lover, through the twists and turns of acrobatic monogamy.

The final scene, elaborating on this idea, has the travel queen finding his paradise with Italian boys, the poetic queen building love through words, the camera queen happy to see his lover through his lens. To stretch things a bit, De Softies may be exposing all our self constructions and deceptions as "straight," making us as liberated in

turn as the het status quo. Using a rock cabaret format, with its attendant glut of audio-visual signals, didn't make things any clearer. Their lapses into "desiring machine" jargon tasted like dogma to me. Insolent yet complex, decadent yet demanding, De Softies was a slick show that was definitely looking for it. Despite the odds, I think that's why I liked it so much.

Bloolips ended *Lust in Space* with Bette in a fake fur pink triangle, yet they never claimed to be anything more

than escapist entertainment. De Softies adopted every gay lib theory they could lay their hands on, and turned them gleefully into pop songs. It's not so much that such contradictions make for provocative gay theatre, it's more the awareness of our contradictions that these shows addressed and exploited so well. As the only invisible minority this side of the supernatural, we're outside the natural order to begin with. This vantage point better prepares us to recognize the anomalies of the status quo.

Exposing them is the next natural step. What keeps us on our toes is the realization that the lies society tells about us and about our sexuality (among other things) are sometimes the same lies we tell each other, and ourselves.

Gay culture, then, by definition, is ever *en pointe*, teetering not so much on the edge of a fence as on a precipice. And that's why De Softies and Bloolips kept us on the edge of our seats.

John Greyson □

Lamonte del Monte: excess, Hollywood-style

It's David Buchan month in Southern Ontario. An artist finally getting the profile he deserves, Buchan has a show at the YYZ Gallery and the Mercer Union Gallery in Toronto, two works in a major photography show at the MacIntosh Gallery in London, Ontario and, with even wider audience, a work in the tenth anniversary issue of *Impulse*, a large circulation art magazine. What's the secret of his success? Let's ask Lamonte del Monte, Buchan's alter ego, a man who appears in all this work.

Al Buchan's liner notes to Lamonte's most recent LP state: "Versatility is the factor behind Lamonte del Monte's continued success... Lamonte del Monte can sing any kind of music." And this is also the secret of Lamonte's "infectious" personality. Buchan has been using this "better half" to make social comment in all different kinds of media for several years now. Buchan first used Lamonte in his performance work "Fruit Cocktails," a glorious send-up of the Ed Sullivan show. Lamonte lip-synched "Going Out of My Head" in a straight-jacket hovering over a beautiful corpse, and when the audience clapped, it was on cue to an applause sign. For all the humour, Buchan managed to allude darkly to our learned habit of reacting more to the dictates of social structure than with our actual emotions. In his collaboration with Collin Campbell on Campbell's videotape "Modern Love," Buchan expanded the Lamonte character and suddenly he was doing performance works with titles like "The Lamonte del Monte Story," and when asked by the A Space Gallery to do an installation for a show at Harbourfront last summer, Buchan built a museum-like tableau of Lamonte's bedroom — the sanctum sanctorum.

To the question of "Who is Lamonte del Monte?" Buchan answers with his show "Roots" at the YYZ Gallery. Asking a number of friends to collaborate with him and pose as members of Lamonte's family, Buchan contributes to and substantiates the del Monte myth. Regardless of the philosophical upheavals photographers are undergoing in questioning the "truthfulness" of photography, there's nothing as believable as a family snapshot. Filling in a bit of the all-important background, Buchan validates Lamonte by implicating others in this history. Here we have a photograph of Aunt Tutti with her famous Christmas cake, cousin Fred in his favourite dinette, and, the big secret, Lamonte's addled twin brother (Buchan's alter-ego's alter-ego?) Delbert, standing in adulation beside a fire-truck. If these guys exist, then Lamonte must exist. But is Buchan telling his own story? It is only our desire to tell our story that makes us feel that Lamonte must be dangerously close to being Buchan's own autobiography.

Lamonte's story is real Cinderella stuff — poor Polish boy becomes Hollywood star. A modern-day rags-to-riches Ur-story of redemption with ap-

propriate modern-day "morality" to qualify it. It is intimated that Lamonte is a drunk, a homo and all sorts of other "asocial" things that indicate the price of success, Hollywood-style. What is outstanding is also dangerous, on the brink of "the fall," and, as Buchan tells us, "nothing exceeds like excess."

It's the clutter of information that we gather slowly, piece by piece, about Lamonte that enables us also to piece together a culture. Buchan's work is adorned with the signifiers of a kind of mid-cultural anthropology. We can begin to associate certain styles of fur-

niture and dress with Lamonte quite separately from anything that Buchan might "invent" about him. Lamonte and his cultural signifiers make us think of ourselves and our own objects of cultural signification. He points to our own predicament — we infer Lamonte from what Buchan chooses to tell us about him, and therefore we tell ourselves his story, in the first person. The work is very camp, and camp is what has to be laughed at in its tragedy. It's tragic not to "fit in," and caught between his hometown and Glitter City, USA, Lamonte will never fit in.

David Buchan/Lamonte del Monte: "It's not enough to fit your clothes, you've got to know where your clothes fit into the social fabric."

In "Modern Fashions," a series of photo-blown-ups of Buchan's reconstructions of Fifties advertising, fitting in is also the theme. It's not enough to fit your clothes, you've got to know where the clothes fit into the social fabric. As Peter White says in his introduction to the catalogue of this show which opened in late '79 at the Glenbow Museum in Calgary, "Men's fashion advertisements are recreated in order to sell not actual products but Buchan's own aesthetics and ideas. He once again uses an established structure from the world of popular culture and both parodies and pays it homage. As well, while the ideas are serious, they are presented in an amusing and entertaining fashion."

In these works, clothing becomes the membrane between an individual and the world, a metaphor for the individual in collectivity — Buchan shows how one expresses that individuality and points to what that expression indicates.

"There's no business like shoe business. What could be more basic wardrobe-wise than the article of apparel that acts as the interface between you and your ground. Assuming we start at the bottom and work up, no expense should be too great in selecting the ultimate foundation garment."

Men like you like Semantic T-shirts!



Going down? Perfect for all kinds of watersports. Get below the surface — get to the bottom of things in this outfit designed with total immersion in mind.



Tennis anyone? A bit of the old back-and-forth? In this dialogue with balls, it's not important who serves, but the quality of the exchange.



Our jocks are tops. Play ball, go for a long one, he shoots — he scores. Catch my drift? At any rate, in this game, it's three stripes and you're out.



This self-reflexive statement of the nature of compulsive self-identification in the latest style in self-addressing. His fetish, why the Semantic T-shirt?

Tell them who you are. When you've got something to say, don't just say it — wear it! No one likes to go unnoticed, and what better way of saying look at me than a sign. Logo Boys dancing to today's beat.

Here's a few samples of available stock, the latest in support structures." Falling just short of saying you've got to walk all over a lot of people to get to the top, Buchan points to the ladder-of-success syndrome.

Is the ad selling the lifestyle or is the lifestyle selling the ad? In a wry comment on the sometimes mercenary nature of political activism, Buchan presents "Dissidents with a Difference" — the "breakaway faction of the fascists for fashion party." They're well dressed in Kenzo cords and on their way to a meeting to discuss "the controversial 'No Panty Line' party line."

But trends are tied to time, whether they're clothes or the lifestyles clothes signify, and clocks appear everywhere in the photomurals. Ad agencies — and trendsetters — want you to want something enough to buy it, but not enough to keep it after they advertise the next thing. It's all part of fitting in, says Buchan, and implicitly he admonishes that the desire to fit in must encompass the desire for the structure which ascertains whether we fit in or not. David Buchan is very good at what he does. He's an artist with a social conscience trying to tell us wittily about the way in which we are consumed by what we appear to be consuming.

And where does Buchan himself as an artist and a gay man fit in? Often accused by the art world of being merely a window-dresser because of his specifically gay humour, and by the gay world of not being out because his imagery is more sophisticated than that of the perfectly rendered male torso, Buchan is caught in the middle of a very thin two-sided coin. If the point of art is to identify and reconcile the individual with his world — which after all is only a bunch of *other* individuals — then it is presumably work which is most grounded in its cultural specificity that can best elucidate larger concerns. That the gay world and the art world meet as often as they do makes Buchan's oppression criminal. There's an ad that appears in *The Body Politic* that perhaps Buchan should re-do for the mainstream art magazines — the copy reads: "Buy Gay. We Mean Business."

Martha Fleming □

Keeping it clean

Dirt is my Profession, written and performed by David Roche; directed by Bob White of the Factory Theatre Lab, Toronto. February, 1980.

Darkness. The machine hum of a vacuum cleaner. Into the space and down the aisle comes a slim, elegant matron pushing a Hoover and dressed in Fifties attire — a little black velvet jacket with three-quarter-length sleeves, a full, black calf-length skirt with bold white patterning, respectable matching pumps. She's pretty; no make-up needed. Reaching the stage she turns off the vacuum and faces the audience, scolding: "You think you're really something, don't you? You come in here, you pass a broom around a few minutes, put your feet up the rest of the time, and collect a cool \$8.50 for every hour you're in the house. Well, it won't wash."

From this point, our matron launches into a witty fifteen-minute monologue delivered with great élan in David Roche's natural male voice. He uses the stylized "feminine" gestures typical of 1950s TV commercials for household products. The tightly written script is culled from Roche's years of experience working as a housecleaner. It details the ins and outs of cleaning ("Never use water on alabaster"), brims with the se-



David Roche, *Domestic Engineer*: "Never use water on alabaster"

crets of the trade ("Cleaning paper lampshades? Take pieces of freshly baked bread and rub"), itemizes the types of dirt (dust, grit, lint, stains) and lists the products best suited to them.

More than just a lesson in cleaning, Roche's piece addresses the follies of consumerism and, even more importantly, the inequities of both classism and sexism. This isn't done in a didactic manner but rather in subtle, sometimes even oblique, ways.

"You are helping them constitute their class. And if they stop being grateful for this service, in addition to paying well for it, you might just as well get rid of them," he proclaims. In the face of his professional pride and his refusal to be unduly exploited we see more painfully the ugly spectres of denigration and exploitation.

At first Roche's drag is functional; it is the clothing of his employer, who delivers the initial lines. As he shifts personas and begins talking for himself it becomes something that marks him as an inferior. Multiple associations come tumbling through one's mind: drag queen, fairy, homosexual, cleaning lady, woman, second class citizen. All our well-conditioned prejudices are left to fester.

This, Roche's first performance piece, was originally performed at the Rhubarb! Festival at the Theatre Centre in Toronto in November 1980, and has since been performed at the Partisan Gallery for the Cultural Workers Alliance and at The Edge, a New Wave nightclub. This presentation was part of a cabaret for Gay Awareness Week at the University of Toronto. Obviously the work has many contexts, and it is as arbitrary and divisive to classify it as a drag act as it is to attempt to pigeonhole

it as either theatre or performance art. Much rich information and cultural analysis is humorously conveyed in this short, sharp piece.

Andy Fabo □

BOOKS

Homopsychiatry

Homosexual Behavior edited by Judd Marmor. Basic Books, 1980. \$35.50.

Gay people and psychiatrists... rarely has such a classic love/hate relationship existed, and rarely has the basis for the attitudes of either side been so conflicting and muddled. From the time that Freud bought his first couch, gay women and men have flocked to therapists in multitudes, claiming everything from salvation to persecution. More recently, gay politicians have roused the masses against the field of psychiatry, claiming that it tries to impose society's norms on hapless homosexuals. These same people have proclaimed a victory for the gay movement in the retreat of the American Psychiatric Association from the stand that homosexuality is an illness. On the other hand, many psychiatrists have been on the forefront of the forces who would define us as neurotic, immature, irresponsible perverts. Yet throughout his career Freud himself denied that homosexuality was an illness, and many influential psychiatrists have done their best to clarify all of the many issues that make up the agglomeration labelled homosexuality, and to educate the public out of its prejudicial fears.

More recently, the attitudes of each group seem to have coalesced. Gays, feeling that we are not suffering from

an illness, are suspicious that most psychiatrists do not actually stand behind the APA's decision, but continue surreptitiously to label us as sick. Accordingly, many of us are reluctant to subject ourselves to the influence of therapy lest we somehow have our identities tampered with, subtly or otherwise. Psychiatry is now well-populated with open-minded, accepting men and women who have no desire to impose anything upon us. They do desire to be available to help us deal with whatever problems we identify as our own, and in our own context, if that is our goal.

A sign of this progress in the field was the recent Canadian Psychiatric Association convention in Toronto. For the first time, an openly gay psychiatrist was invited to present a paper on his work in group therapy with gay men having difficulties during the coming-out process. Two other gay-related papers were also presented — one by a woman who has worked with lesbian couples and another by a straight sex therapist who has had great success treating gay men having sexual function problems such as impotence and retarded ejaculation. Another indication is that openly gay candidates for psychiatric training have been offered positions in residency programmes in several Canadian centres. There certainly are members of the "old schools" still around, but it is getting much easier to find gay-supportive psychiatric help.

A recent publication is indicative of this trend in psychiatry and is worth our consideration. The editor of the anthology *Homosexual Behavior* is Judd Marmor, past-president of the APA, a well-respected psychoanalyst, and also the editor of *Sexual Inversion*, a ground-breaking mid-Sixties collection of papers on various topics in homosexual studies. It was one of the landmark works that helped pave the way for gay people to be rid of the shackles of the APA's previous definition of homosexuality as an illness. His newer work is an update of the previous volume. Others are rejuvenated with the latest research and thinking about the nature of homosexuality, its implications for the individual and society and appropriate attitudes to gay people who present themselves for help. Still others are new essays on the impact of the gay movement on gays as well as the population at large, including a paper by NGTF past-president Bruce Voeller.

The book contains some facts that challenge our own myths about ourselves. For example, Kinsey's famous 10% was that portion of men who spend *at least three years* of their adult lives living an exclusively homosexual lifestyle, rather a different claim than our usual one that 10% of the population *is* homosexual at any one point in time. This, he said, is more like 4%. The book also has sections that will be distasteful to some of us, such as therapeutic approaches to help those few of us who both want to and perhaps can shift our sexual orientation.

The truth, however, should not be threatening to us, who have always perceived it as our ultimate weapon. Throughout, the book is remarkably free of stereotype, judgment or condescension and emphasizes acceptance, empathy and understanding. It condenses into one volume much information that should help us in our struggle to increase the understanding and approval of us by our society and by ourselves. It is an important reference work that should be included in every comprehensive gay library.

Stephen Atkinson

One on one, or Sex and the single man

Men Loving Themselves: Images of Male Self-Sexuality by Jack Morin, PhD. Down There Press, 1980. \$11.95.

Since you began jerking off, male reader, have you noticed any of the following: stooped shoulders, weight loss, insomnia, weak eyes, stomach ulcers, impotence, feeble-mindedness? During the last century all of these ailments and more ("every conceivable ill from pimples to insanity," Alfred Kinsey wrote in 1948) have been blamed by the good doctors on masturbation. Before the medics there were the clerics, whose age-old name for masturbation said it all: self-abuse.

Today, of course, we know better. But for many of us, according to Dr. Jack Morin, "positive views of masturbation have been laid over traditional negative attitudes like a veneer, resulting in confusion or ambivalence." Do you recognize his point? I do; I love parallel masturbation, but seldom indicate that when tricking because it seems counter to the mutual performance mandate of urban male casual sex: *you can do me, or I can do you, but each of us ought not to do himself.*

Dr. Morin's book, *Men Loving Themselves*, aims to dissolve narrow notions and practices of masturbation. He offers us an elegant photographic essay of twelve men masturbating, personal statements by each of them and a verbal essay of his own at the end, "The Psychology of Male Self-Sexuality."

The men, writing under their own first names and photographed in familiar settings of their own choice, represent a far wider range of men than you'll get from *Colt* or *Blueboy*. Four are non-Caucasian, only one is a bodybuilder, one is physically challenged, two appear well past forty, several of them specify a variety of class backgrounds. It's as if the makers of *Word is Out* took over *Honcho* for a special issue.

To "masturbation," Dr. Morin prefers the term "self-pleasuring." The book encourages those of us whose jerking off is only genital to widen our focus. Several of the men speak of incorporating sexual self-arousal into a fuller "self-loving" context: massage, oiling, bathing, yoga. Aside from the novelty of autobiographical testimonials, the most surprising aspect of the book is the variety of their experiences: Freddie massaging himself, Lim bathing with rose-petals in his water, Don in his wheelchair, Billy caressing his own asshole, Doug against his Universal machine and barbells, James doing yoga. I'm fond of the photos of Don jerking off with a jockstrap while two child's dolls look on, and of white-haired Ted on his smart sofa, cumming while the cat sleeps undisturbed on the far cushion.

All the men are to be congratulated for participating in this project. I asked one of them, Lim, if Dr. Morin earned the trust he placed in him. He replied that only minor surprises were introduced in editing and layout — none of them seriously disturbing.

The book, nevertheless, seems slightly meretricious. An old dodge of sex books is revived when it emphasizes "Jack Morin, PhD" — the degree-waving professional with his polite liberal language ("self-sexuality," "to pleasure oneself," and worst of all, "enhancement") who is presenting what are, willy-nilly, some hot pix for, among other things, jerking off to.



Rose-petaled Lim: "Self-pleasuring" and "self-loving" instead of age-old "self-abuse"

Further, the book presents itself to all men, gay and straight, and in the process downplays the gayness of most (ten out of twelve?) of the men it features. It also downplays the leadership of gay male culture in opening up male sexuality beyond the narrow exploitative limits of the heterosexual tradition.

Most het men, I suspect, would be unnerved by this book, both out of homophobia ("Me? Look at other men jerk off? Am I queer or something?") and because it offers them no clear positive support of nonsexist het fantasies. Straight men come from such a different place than do gay men, whose culture and values dominate in the book, that the straight ones need a book all to themselves.

Michael Lynch □

FILM

Danses macabres

In *A Year of Thirteen Moons* directed by Rainer Werner Fassbinder. Tango Film and Projekt Filmproduktion im Filmverlag der Autoren. West Germany, 1978.

In *A Year of Thirteen Moons*, a year whose lunar prodigality is meant to portend disaster for some, Fassbinder charts the dark passage of suffering unto death of Elvira Weissaupt, an aging transsexual deserted by her lover. In a Fassbinder movie, German angst and *weltschmerz* often seem to be about to congeal into Hollywood schmaltz at the edges. The social determinism and individual fatalism which ultimately stall his characters do so in an atmosphere as thick as pea soup, as suffocating as smoke. Fassbinder characters pose, pause, and shift tableaux. They pace in enclosed spaces, trapped palpably by circumstance and their acquiescence to it.

In many of these ways Elvira Weissaupt is a quintessential Fassbinder

her forehead. As a character actress Elvira's moves are all minces, but as a character starring in her life story, Elvira, with a good deal more melodrama, falls, swoons and crashes throughout the movie.

As a transsexual, however, Elvira has performed the considerable act of inventing herself. She knows the rules that govern illusion, however madcap her application of them may be. Her preoccupation with making up her face, strapping on high heels and wearing veils, at the most critical psychological moments, testifies to her willed belief in the powers of *trompe l'oeil* to achieve radical transformation. A coat thrown over a slip, with make-up, a scarf and shoes, becomes a costume *en déshabillé*. Elvira is always dressing to kill — herself. There is that element of mortification and an edge of violence to her notions of drag. Killing herself she re-becomes herself, creating post-operative images of Elvira. Cutting her hair and wearing men's clothing, Elvira almost believes she may pass as a man. In a suicidal finale of faith and a supreme moment of cruel irony, she attempts such a change of identities with a change of clothes. But in this year of thirteen moons, Elvira is crossed. She is left hopelessly in transit. Schematically, the biography of Elvira/Erwin Weissaupt is a moral tale of physical subjection, and of a failed spiritual transcendence which is the essence of the tragic-comic pathos of the drag queen.

Rejected by Christophe, her lover, Elvira makes her most grandiloquent try for transcendence. Christophe has reviled her as a "rotting piece of flesh" with no ideas. Elvira brings her friend Zora, a prostitute, to a slaughterhouse. She explains that having worked in a slaughterhouse (as Erwin) she had learned that suffering ennobles an animal's existence, that the spectacle of blood and death confers meaning upon life. What follows in the movie is a *pas de deux* between meat and mind that is perhaps one of the great *dances macabres* of contemporary German art. While cows are slashed, disemboweled and flayed, Elvira declaims a dramatic dialogue on voice-over between herself and Christophe. The reading is high Goethe, the text fairly dripping in its

Volker Spengler as Fassbinder's Elvira: "'Bergen-Belsen' is the ominous password"



own right with sentimental nineteenth-century romanticisms about sacrifice and the muse. Elvira may be parodying her spiritual pretensions, but she is contemplating her own martyrdom at the same time. The scene is as giddy as it is gruesome.

If themes of imprisonment and images of immobility inform so many of Fassbinder's films, he is nevertheless at great pains to keep the eye moving. Fassbinder is too easily generalized away as a maker of kitchen and bedroom melodramas that bog down predictably in spiritual bondage. On the other hand, the director's well-documented passion for melodrama reflects more than anything his fondness for a narrative form that invites flourishes and visual improvisation. Fassbinder is a brilliant cinematic ornamentalist, and for this straight critics will probably never understand or forgive him. Borrowing from gay writer Edmund White ("Of Course There Is a Gay Culture," *Soho Weekly News*, June 25, 1980), I want to stress the double notion of fantasy and ornament as the key analytical factors in this movie and in Fassbinder's movies in general.

Fassbinder, like the great ornamentalist of the Italian cinema, Fellini, courts excess. The comparison with Fellini is very likely overdue, and Fassbinder goes to great lengths in this movie to extend the comparison. With some pointedness Fassbinder quotes here from Nino Rota's score for Fellini's *Amarcord* when Zora and Elvira are first brought together. Zora joins Elvira on a very Fellini-esque spiritual quest for Elvira's past at a convent where they encounter Sister Gudrun.

Indeed it seems as if Fassbinder has here swapped his self-confessed sensibility of "German Hollywood" for German Fellini. Elvira, Zora and Sister Gudrun are easily cast among what critic Molly Haskell has identified as Fellini's "freakish" females. ("The Maestro Mocks Himself. Fellini and Feminism." *The Village Voice*, June 23, 1980). I am particularly reminded of Giulietta Massina and her veiled virago mother and sisters in *Juliet of the Spirits*. From the first moment of the film we are forced to consider Elvira in dramatically physical terms. Her physique hugely and absurdly overwhelms her figure. Less shrill than the

fantastic females in Fellini, Volker Spengler is a particularly butch drag, whose performance becomes compelling by its improbable coupling of bulk and nuance. For all intents and purposes Elvira is physically a woman; metaphysically, however, she is a drag queen.

Fassbinder's best sets usually involve extensive use of glass and mirrors. They are designed for the exercise of narcissism. Fassbinder delights in decor that frames self-absorbed fantasies and institutes ornamentalized images. Deliberately they interrupt the flow of narrative unity with images that are as concentrated as they are pivotal. On the other hand, Fellini, Catholic to the core, is always trying to justify fantasy as metaphor. With Fassbinder the embroidery reveals the design, clarifying nothing except itself. Elvira is better understood as mechanism than metaphor.

Memory is an abiding Fellini theme. When Elvira ransacks her past, strange skeletons rattle in the closet. A Freudian, Fellini believes memory liberates. But unlike Giulietta, Elvira is barely able to recover her past; her faculties desert her at the crucial moments, and she must re-encounter her past according to the rules of the present. When Elvira finally gains access to Anton Saitz, the man for whom she had changed her sex, she cannot even recognize him. Beyond the ominous password "Bergen-Belsen," Elvira can reclaim nothing fundamental.

Elvira's last days are picturesquely littered with bizarre encounters, and punctuated by fables that by themselves illuminate very little, but cumulatively very much. Elvira's meeting with Anton Saitz is preceded by two encounters with doomed men — a cancer victim in a bar, and a black suicide in the lobby of Saitz's building. As Elvira approaches Saitz again, she approaches her death. Elvira had been unmoved by the tale of the cancer victim. Likewise the charwoman in Saitz's building is unconcerned about the man hanging from a noose one floor below. She returns to her pursuit, peeping through a keyhole and laughing hysterically. Saitz's world with its empty offices, ludicrous group pantomimes of Jerry Lewis movies, and games of cops and robbers is stranger still. Like Elvira, who created herself, Saitz is pointed out as the self-made man, moving from meat packing to whorehouses to real estate in a very logical progression. But Saitz has already gone beyond the pale. He is apparently blissfully out of touch with reality, lost in boyhood fantasies. The hebephrenic Saitz brings Elvira back full circle to the boys down by the river who beat Elvira at the beginning of the film.

Death, however, ordinary and insignificant, is a community attraction when it comes to Elvira Weisshaupt. She may die pathetically alone, but Elvira lies in state with the full attendance of the cast: Anton Saitz making love to Zora, Irene comforting Marie Ann, Saitz's black bodyguard frisking everyone, the journalist and his girlfriend bearing witness. Even Sister Gudrun puts in a brief appearance, vainly comforting the cast with the sign of the cross. This last scene is a playful, if fitful homage to the famous final scene of Fellini's *8 1/2*. Cinecittà watch out!

Neil Printz

Our contributors

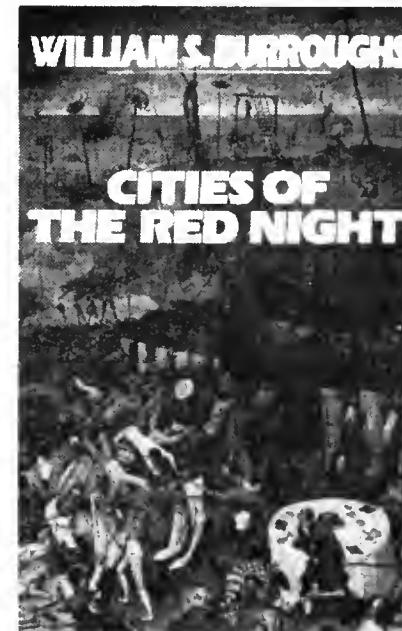
Stephen Atkinson is a Toronto doctor studying psychiatry. Andy Fabo is a Toronto artist. Martha Fleming is on the editorial board of *FUSE* magazine. John Greyson is a Toronto writer and performance artist. Michael Lynch recently realized an ancient fantasy when Roy McMurry came to his door canvas sing. he harangued the Ontario Attorney General for ten minutes. Neil Printz is an art writer living in New York City.

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THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

PAGE 2: PERSONAL HYGIENE - WASHING THE SEXUALLY ACTIVE MALE

Careful washing after sex contact will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

WASH BEFORE SEX CONTACT FOR HYGIENIC PURPOSES

IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use watersoluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND DISEASE PREVENTION FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina . . .

Personal hygiene before and after sex contact can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet. It is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex activities.

Men and Women: Learn also about—

The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required. For the sexually active male only — the germicidal preparation (Sanitube[®]) for use after intercourse to prevent gonorrhea and syphilis, available in U.S.A. from certain pharmacists or Sanitube Co., Mt. Kisco, N.Y. 10549.

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Send your contribution (tax deductible to U.S. citizens only) for a copy (quantities available.) Help us educate the public.

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Ian Young:
The Ivory Tunnel

Rags, saints, one-night stands

TBP's proofreaders were apparently so angry about the bath raids last issue they couldn't see straight. That column's handsome photo of the bootlicking dude was by Phillip Beard and was printed by Stompers, 259 W 4th Street, New York, NY. The penis high-rises were by Harvey Redding and the black nudes by Ben Jones. Readers, adjust your extensive notes! Let us hope the proofreaders have calmed down or we will come to resemble the *Globe and Mail* with "Our Mistake" as a feature in every issue.

While I am in a complaining mood, I may as well mention Toronto's latest gay magazine. Remember *Esprit, Directions, Standout?* They came and went. Now there is *Rag* and at least it's different. It's tall, skinny and saucy-looking, stuffed with an eye-catching collage of ads, paste-ups, Xerox art and reprinted naughty pix. Alas, the bit of text jammed in here and there isn't worth the squint. Unoriginal tirades against various gay troughs, sophomoric poetry, pretentious prose ("mankind's phenomenal fight against the nothingness of night") and quotes from Kwame Nkruma. *Rag* should keep its art director and fire its writers. Difficult if they're the same person. \$10 for 12 issues from Box 15, Adelaide Station, Toronto.

Of the latest poetry books, the most arresting is one whose author died in 1965. Jack Spicer's *One Night Stand* (\$4.95, Grey Fox Press, Box 31411, San Francisco, CA 94131) is an addendum to *The Collected Books* published in 1975 by Black Sparrow. "There is an Inner Nervousness in Virgins" (comparing virginity with "the blunted sensuousness that haunts the blind"), "The Bridge Game," "Chinoiserie," "4 AM," "The World I Felt This Winter," "A New Testament" (a little chat by Jesus before he goes), "The Boy..." and others in these 90-odd pages seem virtually perfect poems, eye-stopping and heart-stopping in their depth of emotion, their feeling for the natural phrasing of the human voice, their true, unforced rhyme and exquisitely restrained lyricism. Hosannas to editor/publisher Donald Allen for collecting these for us!

Robert Duncan, who provides an introduction for the Spicer book, does the same for Aaron Shurin's new collection *Giving Up the Ghost* (\$4.95, Rose Deep-rose Press, 1661 Oak St, San Francisco, CA 94117). Shurin's poems here seem often too uncertain of themselves, precariously balanced between lush lyricism and a finicky, fragmented modernism. When the lyrical wins out, the result can be delicious.

Delicious is not the word for Larry D Hamilton's *Late Autumn Debris* (\$4.55, Orange Books, Rt 3, Box 129, Bay City, TX 77414). In his foreword, the author writes that "Poetry is not... limp, syrupy mush" but robust and energetic. His own pages are full of "sweet lovely youths... enwrapt in majesty." Here is one of his verses: "In the park a squirrel/ On haunches chatters/ Loudly at a girl/ A boy flatters". And Larry D our sensibilities batters.

William Burroughs' *Port of Saints* (\$15.95 cloth, \$5.95 paper; Blue Wind

Press, Box 7175, Berkeley, CA 94707) is a revised version of a novel issued some years ago in Britain in a limited edition. It is just what the Doctor ordered: more about the Wild Boys, the ferociously sexy young heroes of Burroughs' greatest novel to date: "A Wild Boy is filthy, treacherous, dreamy, vicious and lustful." As well as clever parodies and some cool social satire, *Port of Saints* has passages of descriptive writing as ruthlessly beautiful as the Wild Boys themselves. It is as erotic as Signorelli's Hell and often very funny.

Here is the aristocratic John Hamlin boarding the *Mary Celeste* (crewed by

PORT OF SAINTS William S. Burroughs

lascivious-looking adolescents and moored in, of all places, Halifax):

"We'll be sharing a cabin," a green-eyed youth called Audrey tells him. "If you'll pardon me sir the crew is terrible folk. There'll be trouble on this trip sir. And I want you to know you can count on me... as a friend sir... Would you care for some opium sir? It helps to keep your mind off women sir."

Hamlin sniffs: "It smells like a florist shop in here. Who put these flowers in the cabin?"

"Oh that would be Jerry sir." Audrey went on looking at his nails. "He's a right fag. I hate them sir, don't you?"

"No..."

"I know what you mean sir..."

Another sardonic new Burroughs item is *Doctor Benway* (no price given, Bradford Morrow, PO Box 4725, Santa Barbara, CA 93103), "a variant passage from *Naked Lunch* with a new introduction by the author." Here we have police state doctors, drag queens turning into enormous crabs, and a chillingly amusing analysis of the state's manipulation of its citizens in these nasty times.

The answer to my question in February's TBP was W H Auden. Copies of *Coming Attractions* have been relayed to Steve Thorning of Elora, Ontario and Denys Howard of Seattle. Another poser and more prizes in the next "Ivory Tunnel." □

Trocks on the trot: it's just tu-tu much!

What, you may ask, links such stars of the international dance scene as Tatiana Youbetya-bootskaya, Ludmilla Beaulemova and Igor Slowpokin? Well, they and their fellow dancers at Les Ballets Trockadero de Monte Carlo are non-Russian, hairy-chested ballerinas and ballerinos with a most intriguing fetish for tulle and satin. They know a lot about role-playing and they're into tasteful cross-dressing and cosmetics.

If you crave an evening of dance with a difference, this troupe could well be what you're looking for.

The Trocks (the name has recently been shortened), an all-male company of dancers, made their first Toronto appearance in 1976 at Seneca College, and have since acquired a faithful following. This month, they return for four performances at the Ryerson Theatre.

An offshoot of the Trockadero Gloxinia Company, Les Ballets Trockadero de Monte Carlo gave its first performance in New York in September of 1974 in a loft owned by the West Side Discussion Group, a Fourteenth Street homophile society. Presenting dance "en travesti." The Trocks was founded by a group of dancers and ballet enthusiasts with a novel approach to what is normally considered a conservative art form.

Drag ballet, you ask? Yes and no. The Trocks do make use of the standard accessories — the tutus and pink tights, the satin point shoes, the transforming stage make-up. But we are never allowed to forget that we are seeing men playing at the role of ballerina. Muscular arms and legs, hairy chests, even the occasional moustache are on full view, and consciously so. The traditional roles of female and male in dance are not only being spoofed but questioned as well. Some members of the company also perform as male dancers, and these parodies of the traditional male role are just as trenchant and insightful (not to mention funny) as those offered by the ballerinas.

Anthony Bassae, a member of Les Ballets Trockadero de Monte Carlo, has said "If we are to continue successfully, what we do must go beyond the illusion of female impersonation. It must work theatrically and in terms of dance. But it must be fun — always fun." The Trocks' popularity can be attributed to their successful handling of satire. They are popular because what they do is hilarious, yet their playfulness is also serious enough to be taken seriously by dance critics.

The company satirizes particular schools of dance and choreographic tradition as well as the styles and conventions of dance generally. They spoof



classical ballet and modern dance. They send up particular dancers and choreographers. And all of this is undertaken with a focused attention to detail and authenticity. While sections of classical ballet war-horses are presented with much of the original choreography intact, their pretensions and the overly dramatic gestures are highlighted, made ridiculous. This really hits the target straight on for those of us who've always had to suppress giggles at the corniness in performances of *Swan Lake* and *Giselle*.

Dance buffs with a penchant for Agnes de Mille and her attempts at combining classical dance, New World expressionism and American history will have their tastes catered to in something called Quintessential Prairie. This ballet tells the story of "one incipient woman's odyssey from Pinsk to Dodge — searching, searching the American wilderness for a nice place to set up home and bring forth life."

The choreographic trademarks (eccentricities?) of Balanchine are made fun of in a ballet titled *Go For Barocco*, a satire of *Concerto Barocco*. It's all wickedly there: an arm or a leg movement for each beat of music, the diagonal lines of dancers cutting back and forth across an entire stage.

The Trocks do their homework and it shows.

John Fletcher

The Trocks (Les Ballets Trockadero de Monte Carlo), Ryerson Theatre, Toronto, April 22-25. Tickets: Ryerson Box Office or call Ticketron outlets (595-5088). Also Hamilton Place, Hamilton, April 28. Box office 1-525-3100.

Theatre

Current Bent. Martin Sherman's play about gay oppression in Nazi Germany. The play's theme might strike a few chords closer to us, with the recent police raids on the baths. Starring Richard Monette and Brent Carver; directed by Ernest J Schwarz. Tues-Fri, 8 pm; Sat, 6 and 9:30 pm; Sun, 2 pm. Bathurst Street Theatre, 736 Bathurst St, 535-0591 or through BASS outlets. (See feature page 28.) Through April.

Let My People Come. A musical about sex, with various combinations of same. Includes three gay songs. Too much nudity for Morality Squad, who've threatened charges, or G-strings. Basin Street Cabaret, 180 Queen St W, 598-3013. Held over to April 11.

My Fat Friend. A woman with a weight problem tries to lose pounds with a little help from her gay friend. Starring Rita Tushingham and Tom Kneebone. The Variety Dinner Theatre, 2335 Yonge St, N of Eglinton, 488-2111. Held over to April 4.

The Team. The Canadian premiere of David Williamson's play about back-room politics in an Australian football team. The macho power struggles among men are not, by any means, limited to the playing field. Tues-Fri, 8 pm; Sat, 5 and 9 pm, Sun, 2:30 pm. Toronto Free Theatre, 26 Berkeley St, 368-2856. Through April 26.

March

Tues/24 Craig Russell. The return of Marlene, Judy, Peggy, Barbara, Bette and Bette. Maybe he'll add some local colour with Pauline McGibbon? Mon-Wed, 9:30 pm. Thurs-Sat, 9:30 and 11:30 pm. The Imperial Room, Royal York Hotel, 100 Front Street West, 368-2511. To April 4.

Thur/26 The Piano of Death. A new presentation by Buddies in Bad Times, based on the poetry of Artaud, Anouilh, and Apollinaire, among others. The subtitle should tell us something — The Perversity of Love. Directed by Sky Gilbert. Thur Sat, 8:30 pm. Sun, 4

GOING ON IN TORONTO IN THE MONTH OF APRIL

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Come one o'clock in the morning, most places in town simply want to show you the door. Not Lipstick, Cabbagetown's late, great café bar. At Lipstick, we work hard to show you a good time til 3 o'clock weeknights and right through til 6 o'clock on weekends. We do it with great burgers, delicious desserts and good coffee. But you don't have to wait til one in the morning to enjoy Lipstick. We're fully licenced, so you can come in anytime after 5 pm to enjoy good food, good drinks, good music and good company. Now don't you think it's a good idea to keep us in mind when you'd rather hang out than go home?

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pm. The Theatre Centre, 95 Danforth Ave, 461-1644. To April 5.

April

Thur/16 *Night Cows.* The reclaiming of identity overcomes daily oppression in this stage exploration of female energy and strength. Translation of a play by Quebec lesbian writer Jovette Marchessault. A production by the lesbian-feminist Attis Theatre Company. 7:30 and 9 pm. Homemade Theatre, 4 Maitland Street, upstairs. Tickets (\$2.50) at Toronto Women's Bookstore or at the door. For further information, call 532-7963. Two performances again on Fri, April 17.

Music

March

Fri/27 *B-Girls.* All-women group from Toronto back from a New York stint. Punk-pop sound, definitely not feminist. The Edge, 70 Gerrard St E, 10 pm. 977-4576. Also playing Sat, March 28.

April

Fri/10 *TBA.* The pop band with the keyboard sound. Lots of gay content from the former cover boys for *The Body Politic*. Playing in the most comfortable New Wave club for gay people in the city, The Cabana Room, Spadina Hotel, 460 King St W, 9:30 pm. 368-0729. Appearing again on Saturday, April 11.

No Frills Band. Women's rock band. Lots of original material. Plenty of room to dance in Maple Leaf Ballroom, 665 St Clair Ave W. Tickets available in advance (\$5) at Toronto Women's Bookstore or at door (\$6).

Thur/23 *Heather Bishop.* Concert by lesbian-feminist singer who moves easily from blues standards to contemporary songs. Touring with Lauri Conger on keyboards to promote her new album "Celebration." Innis College Town Hall, St George at Sussex, 8 pm. Presented by Womynly Way Productions. Childcare available, hall wheelchair-accessible. Tickets available in advance (\$5) from Toronto Women's Bookstore and Glad Day Bookstore or at the door (\$5.50). Second concert Friday, April 24 interpreted for hearing impaired.

Art

Current *Matt Gould.* Exhibition of oil on canvas portraits by a Toronto gay artist who also favours quick studies and pencil sketches. Queen Mother Café, Queen St West, 11 am - 12 pm Mon to Sat. To March 31.

April

Fri/10 *Rae Johnson.* A series of graphically sexual works by a figurative painter. These works, suggested by her visit to New York, capture both the New Wave sensibility and document the "polymorphous perverse" nature of that city. Videotape made in New York will be featured at the opening. Lace-makers Gallery, 753 Queen St West, 366-0800. Through May 8.

Alternative spaces

Current *Monument.* Installation on death and representation by English feminist artist Susan Hiller. Part of a series curated by Tim Guest for A Space, 299 Queen St W, 595-0790. Through April 4.

March

Wed/25 *Thriller.* A film by English artist Sally Potter. Reinterprets Puccini's *La Bohème*. "Opera," says Potter, a feminist, "crystallizes the needs of the ruling class to play out its obsessions." Screening at GAP (Grange Art and Performance), 11 Grange Ave, 9 pm.

Fri/27 *Adventure or Revenge.* New performance by English artist Rose English. "Spectacle in reduced form," a performance about theatricality, sets, costumes and role of solo performer. Grange Art and Performance (GAP), 11 Grange Ave, 9 pm. For more information contact A Space, 595-0790.

April

Sat/18 *Jean Seberg.* Installation by New York artist Margia Kramer. Undercover police surveillance and interference in this actress' private life may have led to her

suicide. A Space, 299 Queen St W, 595-0790. Through May 9.

Cinema

Festival

Real to Real Film Series. Series of progressive films dealing with racial exploitation and oppression of women and unions. Of particular interest: *Rape* (March 29), in which four rape victims talk about their attacks. A double bill with *John Heartfield*, about a pre-Nazi anti-fascist German photomontage artist and his efforts at putting art to political use. *Northern Lights* (April 12), about the rise of the Non-Partisan League, a Mid-West farmers' political action group in 1915. Series ends with *The War at Home* (April 19), a documentary about the Vietnam War protests. Screenings at Festival Theatre, Yonge at Charles. Sundays at 1:30 pm. Info: 964-6901 or 925-6400.

Current

La Cage aux Folles II. Dir: Edouard Molinaro. With Ugo Tagnazzi and Michel Serrault. Long, silly movie that sets Renaldo and Albain into supposedly virile situations (fist fights, car chases, mountain climbs) in order to show what unvirile men they really are. Limp wrists and squeals may have been funny first time around. Here they're just offensive. Cumberland Four (Cumberland Ave, east of Avenue Rd), 924-2581.

La Cage Aux Folles I. Also with Ugo Tagnazzi and Michel Serrault. Entering its 90th week in Toronto. Uptown Backstage I, 922-3113.

Les Bons Débarras. Dir: Francis Mankiewicz. With Charlotte Laurier and Marie Tifo. A mother and her possessive daughter in rural Quebec and their attempts to gain control over their love for each other. Wonderfully acted and beautifully filmed. Cineplex, Eaton Centre, 593-4535.

Nine to Five. Dir: Colin Higgins. With Lily Tomlin, Jane Fonda and Dolly Parton. Feminist overtones are misleading. While the women fuss and fidget, the men eventually save the day by staying calm and in control. Well paced and entertaining. The Snow White parody is great. Hollywood Theatre, Yonge and St Clair, 924-5511.

The Third Generation. Dir: Rainer Fassbinder. With Bulle Ogier and Eddie Constantine. Cynical comedy about the flaws of modern terrorism, and the influence electronic media have on political decisions. Fassbinder creates a Germany where politics are learned from tired clichés and terrorist techniques are copied from TV shows and old movies. Fine Arts, Yonge north of Eglinton, 487-4548.

March

Tues/31 *White Gold* (1927). Dir: Wm K Howard and Cecil B DeMille. DeMille's film about women's rights. Cineforum, 12 Mercer St, 366-9777. Adm: \$5.

April

Thur/02 *Divine Madness* (1980). Dir: Michael Ritchie. Bette Midler concert movie. OISE Film Theatre, 252 Bloor St W, 7:30 pm. 923-6641. Adm: \$2.50.

Fri/03 *Dressed To Kill* (1980). Dir: Brian DePalma. With Angie Dickinson and Michael Caine. Based on *Psycho*, this film is about a transvestite who murders women. The popular feeling is that this is just homophobia disguised as homage. OISE Film Theatre, 252 Bloor St W, 7:30 pm. 923-6641. Adm: \$2.50.

Tues/07 *Ecstasy* (1933). Dir: Gustav Machaty. With Hedy Lamarr. Symbolic representation of psychology of sexual desire. One of the first nude scenes in movies. Cineforum, 12 Mercer St, 366-9777.



Out in the City

Nightlife

Restaurants

Crispins. 64 Gerrard St E. 977-1919. Medium-priced restaurant with 100-seat capacity. Open Mon-Sat 12 noon to 2:30 pm (lunch), 6 pm to 10:30 pm (dinner). Sun 12 noon to 3 pm (brunch), 6 pm to 10 pm (dinner).

Empire Diner. 678 Yonge St. 967-3311. Popular Yonge St restaurant and after-hours café. Largely gay clientele. Open Mon-Thur 11:30 am to 3 am, Fri-Sat 11:30 am to 4 am, Sun 11:30 am to 1 am.

Fare Exchange. 4 Irwin Ave. 923-5924. Small neighbourhood café with large gay clientele.

Licensed. Inexpensive menu. Open Mon-Sat 11:30 am to 1 am. Sun 4 pm to 1 am.

Neighbours. 562 Church St. 924-1972. Pleasant medium-priced restaurant where gay customers always feel comfortable. Open Mon-Sat 12 noon to 1 am, Sun brunch 12 noon to 4 pm and dinner 5 pm to 10 pm.

Lipstick. 580 Parliament St. 922-665. Café bar, informal dining with burgers and desserts. Fully licensed. Two floors, downstairs video machine shows video art. Students' work welcome. Not exclusively gay, but relaxed atmosphere. Open every weekday to 3 am, Fri and Sat until 6 am. Sat brunch from 12 noon.

Pimblett's. 249 Gerrard St E. 929-9525. English bistro with prix-fixe dinner menu to \$8.50 Reservations. Queen's Head Bar adjacent, with darts and lounge fireplace. Relaxed atmosphere with simple menu. Not exclusively gay, but popular local meeting place. Open Mon-Sat 5 pm to 1 am. Closes 10 pm Sun.

Bars

The Barn. 83 Granby St. 977-4702. Leather and western, casual stand-up bar and disco. Jukebox, pinball machines, pool table. Mon-Sat 8 pm to 1 am, Sun 2 pm to 10 pm. No cover, food available at all times.

Boots. 80 Charles St E. 923-3581. Lounge and dining room. Patio in good weather. Mon-Thurs 12 noon to 1 am, Fri-Sat 12 noon to 3 am, Sun 12 noon to 10 pm. Dining hours 12 noon to 3 pm and 5 pm to 10 pm daily. Rooms available at Somerset Place. Daily rates \$28 and up, single and double.

Buddy's Backroom Bar. 370 Church St. 977-9955. Casual stand-up bar. Pinball machines and pool table. Hours Mon-Sat 12 noon to 1 am, Sun 12 noon to 10 pm. Lunch Mon-Fri noon to 2:30 pm. Sunday brunch noon to 3 pm.

Dudes. 10 Breadalbane St (laneway behind Parkside Tavern). 923-6136. Small stand-up cruising and after-hours bar and restaurant. Pool table. Open Mon-Fri 5 pm to 3 am, dinner 7 to 9 pm. Sat-Sun 2 pm to 2 am, dinner Sat 6 to 9 pm, Sun 7 to 9 pm. Sunday brunch 2 to 4 pm, tea dance 4 to 6 pm. \$1 cover charge after-hours, redeemable for non-alcoholic drink.

18 East. 18 Eastern Ave. 368-4040. Leather and denim tavern and hotel. Inexpensive home-cooked meals. Open Mon-Fri 5 pm to 1 am, Sat-Sun 12 noon to 1 am. Dinner 5 pm to 10 pm. Brunch Sat and Sun from 12 noon.

Katrina's. 5 St Joseph St. 922-4118. Restaurant and bar with live nightly entertainment. Caters private parties and banquets. Buffet luncheons 12 noon to 2:30 pm, dinner 6 to 10 pm Mon-Sat. Sunday brunch 3 pm to 8 pm. Cover charge Mon-Wed \$1; Thur, Sun \$2; Fri, Sat \$3.

Parkside Tavern. 530 Yonge St. 922-3844. One of the oldest gay bars in Toronto. Straight-owned. Bar, dining room and men's beverage room. Cheap meals until 10 pm. Open Mon-Fri 12 noon to 1 am, Sat noon to midnight.

The Quest. 665 Yonge St. 964-8641. Bar with smorgasbord lunch and supper. Non-cooperative straight management. Disco upstairs. Open Mon-Sat noon to 1 am, Sun noon to 10 pm.

Les Cavaliers. 418 Church St. 977-4702. Piano bar popular with older men. Open Mon-Fri 12 noon to 1 am, Sat 5 pm to 1 am, Sun 5 pm to 10 pm. Adjacent Café Henri serves brunch Mon-Fri 12 noon to 2:30 pm, dinner, Mon-Thur 5 pm to 1 am and Fri-Sat 5 pm to midnight.

St Charles Tavern. 488 Yonge St. 925-5517. One of city's older gay bars, a landmark with its distinctive clock tower (building was once a fire station). Straight-owned. Open Mon-Sat 12 noon to 1 pm, closed Sunday. Simple inexpensive food available.

Baths

The Backdoor Gym and Sauna. 12 1/2 Elm St (laneway west of Yonge St, 2 blocks south of Ger-

rard St). 977-5997. 35 rooms. Open 24 hours. Lockers \$4, rooms \$6 with membership (\$1 more without). Membership \$2.

The Barracks. 366-1292. 56 Widmer St. Smallest bath in Toronto. Leather and denim, 24 rooms, 50 lockers. Open 6 pm to 10 am during week and 24 hours on weekend. Lockers \$5, rooms \$8 during week and \$10 on weekend.

The Club. 231 Mutual St. 977-4629. Member of Club Bath Chain. Wet and dry sauna, whirlpool, outdoor pool in summer. Open 24 hours. 57 rooms, 57 lockers. Rates vary from \$2 to \$7 for lockers and from \$5 to \$9 for rooms, depending on membership and time of day. Special 24-hour locker rates on Mon and Wed: \$1 for members and \$3 for non-members.

Roman's Health and Recreation Spa. 742 Bay St. 598-2110. "Offering service with a personality." Fully-equipped gym, two steamrooms, sauna, whirlpool. 171 rooms, 100 lockers. Open 24 hours. Rooms \$6 - \$10 (students \$5 - \$6) depending on time of day and day of week. Lockers \$4.



La Cage drag: "One" was fun, but "Two"?

DISCOS

Charly's. 488 Yonge St. 925-5517. Disco upstairs from St Charles Tavern. Men only. Usually crowded. Open Fri-Sat 10 pm to 3:30 am. \$2 cover.

Manatee. 11A St Joseph St. 922-1898. Non-licensed after-hours disco. Men only, go-go boys. 922-1898. Open Fri-Sat 10 pm to 6 am, Sun 9:30 pm to 2 am. Drag show Sun 2 am. Cover charge Fri-Sat \$3, Sun \$2.

Stages. 530 Yonge St. 923-0492. Above Parkside Tavern. Mixed disco but predominantly gay. Good sound and lighting. Unlicensed with \$4 cover. Open Sat 12 midnight to 5 pm, Sun 10:30 pm to 3:30 am.

Community resources

Social/political action

Association of Gay Electors (AGE). 730 Bathurst St, M5S 2R4. Monitors and evaluates politicians' positions on issues and makes results known to gay voters. Non-partisan.

Came Out Decades Ago (CODA). Box 6248, Stn A, M5W 1P6. Social and support group for lesbians and gay men over 40. Meetings twice monthly.

Coalition for Gay Rights in Ontario. Box 822, Stn A, MSW 1G3. 533-6824. Toronto office: 730 Bathurst St, M5S 2R4. Provincial coalition, established in 1975 and composed of 29 member groups and over 250 individual members, to press for legislative and social change to end discrimination against Ontario's lesbians and gay men. Steering Committee of member group representatives meets quarterly.

Committee to Defend John Damien. Box 608, Stn K, M4P 2H1. Organized to keep information before the public about John Damien's attempts to be reinstated to his job and to raise money for his six-year legal battle. Irregular meetings.

Foundation for the Advancement of Canadian Transsexuals (FACT) — Toronto. Box 281, Stn A, Rexdale, ON M9W 5L3. 761-7223. Toronto chapter of national organization. Self-help, non-profit, charitable organization offering social support for the transsexually-inclined. Public speakers available. Info: 537-8421.

Gay Asians of Toronto. Drawer R999, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Provides resources and social support for gays of Asian descent as well as opportunities for interaction with other gay, Asian and ethnic community groups.

Gay Community Appeal of Toronto. Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising organization which mounts a yearly campaign for money to sup-

port various gay and lesbian community projects. "Getting together to support ourselves."

Gay Community Choir. c/o Peter Shaffer, 346 Jarvis St, Apt 1, M4Y 2G6. 929-9251. Twenty-five-member choir of lesbians and gay men. Regular public concerts. Director: Peter Shaffer.

Gay Community Dance Committee. 730 Bathurst St, M5S 2R4. Organizes community dances with proceeds going directly to participating non-profit groups. Monthly dances planned for the future.

Gay Fathers of Toronto. 730 Bathurst St, M5S 2R4. 532-2333 or 967-0430. Social and support group for gay fathers, with educational efforts also directed at schools. Meetings twice a month.

Gay Liberation Union. Box 793, Stn Q, M4T 2N7. 463-3862. Organizes self-defence classes, participates in a variety of political and cultural activities.

Gay Youth Toronto. 730 Bathurst St, M5S 2R4. 533-2867. Social and support group for gays under 26. Weekly meetings and peer counselling phone service: Mon, Fri, Sat from 7 pm to 10:30 pm.

Gays and Lesbians Against the Right Everywhere (GLARE). Box 793, Stn Q, M4T 2N7. Coalition of lesbians and gay men dedicated to fighting the anti-gay attacks of the Right through educational work and cultural activities.

Gays at University of Toronto (GAUT). c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. 978-4911. Social and political focus for gay community on campus. Takes an active role in student politics, organizes social events and informal evenings with speakers. Cooperates with U of T Sex Ed Centre to provide peer counselling for men and women in process of coming out.

Lesbian and Gay History Group of Toronto. Box 639, Stn A, M5W 1G2. 961-7338. Works towards recovering and recording history of lesbian and gay communities in Toronto through collection of materials, oral histories and special displays.

Lesbian Mothers' Defence Fund. Box 38, Stn E, M6H 4E1. 465-6822. Resources for lesbians fighting for child custody: social support, pre-legal advice, referrals and financial help in court cases. Monthly potluck brunch.

New Democratic Party Gay Caucus. Box 792, Stn F, M4Y 2N7. 964-1049. Lesbians and gay men in NDP concerned that gay rights policy is articulated positively by the party.

Non-Violence Collective. Box 6248, Stn A, M5W 1P6. Group holding exploratory meetings to set up training seminars in non-violent self-defence and non-violent action.

Parents of Gays. 100 Maitland St, No 506, M4Y 1E2. 961-3415. Support group for parents of gays and lesbians, with the aim of improving family relationships. Monthly meetings open to new people after unanimous approval of membership. For information call June Tattle at above number.

Potluck Suppers. Box 6777, Stn A, M5W 1X5. 368-0355. Lesbian social group. Meets every three weeks at a private residence. Additional activities are being planned. Listen to 923-GAYS for details.

Right to Privacy Committee (RPC). 730 Bathurst St, M5S 2R4. Provides defence for gay people arrested under bawdy house laws in Toronto. Includes earlier Barracks and Hot Tub Club cases, gay teacher case and 309 people charged Feb 5, 1981. Make cheques or charges payable to: Harriet Sachs for RPC. Mail to above address. Contacts for committees: Public Action — Tim at 921-0644; Fundraising — Don or Norman at 977-1380; Legal Coordination — Dennis at 977-4706; Media — Aidan at 924-4523; Membership — Don at 465-1086.

RPC Support Group. Offers free counselling and support to those charged in bath raids. Info: Eugene Schoenstag at 924-3282 or 967-0272.

Ryerson Gay Students. c/o SURPI. Ryerson Polytechnical Institute, 380 Victoria St, M5B 1W7. Social and support group for men and women at Ryerson. Weekly meetings.

Spouses of Gays. c/o Caryn Miller, 260 Carlton St, M5A 2L3. 967-0597. Support group for spouses of gays. New group in exploratory stages. Those interested in attending organizing meeting, write or phone.

York Rainbow Society for the Deaf. Box 671, Stn F, M4Y 2N6. Social and support group for deaf lesbians and gays. Monthly meetings.

Health/Social Services

Gay Alcoholics Anonymous. Answering service, 964-3962.

Gay Community Services Centre. 730 Bathurst St, M5S 2R4. 532-1826. Peer counselling phone line, information and referral services. Personal interviews by appointment. Mon-Thur 7-10:30 pm Fri-Sat 7-11:30 pm.

Gay Counselling Centre of Toronto. 730 Bathurst St, M5S 2R4. 532-2333 (after 7 pm). Clinic providing professional counselling for lesbians, gay men and their families. Counselling for individuals, couples, families and groups. Will work towards

developing gay positive resources within social and medical agencies in Toronto. Permanent location and phone number expected in April. Phone above number for more information.

Hassle-Free Clinic — Men. 556 Church St, second floor, 922-0603. Largest VD clinic for gay men in city. Information, testing and treatment. Free, OHIP not required. Hours: Mon, Wed, 4-9 pm; Tues, Thur, 10 am-3 pm; Sat, noon to 5 pm. Call ahead.

Lesbian Organization of Toronto (LOOT). Box 70, Stn F, M4Y 2L4. 960-3249. Phone-line collective operates Tues evenings 7:30-10:30. Answering machine at other times. Twice-monthly drop-ins.

Sexual Education Centre. 44 St George St, Rm 25, 977-3977. Counselling centre for University of Toronto campus. Information on birth control, VO, rape, homosexuality and other sexual matters. Mon-Fri, 9 am-5 pm. Tuesday is gay counselling day, with gay and lesbian counsellors available. Gay and lesbian discussion and coming out groups.

Toronto Area Gays (TAG). Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and information service for lesbians and gay men. Sponsors variety of programmes, including discussion groups, women's groups and coming out groups. Mon-Sat: 7 pm-10:30 pm.

Professional

Association of Gay Social Service Workers. Box 182, Stn A, M4A 2N3. Support group for professional social workers. Monthly meetings.

Gay Academic Union. c/o Clarence Barnes, Dept of Chemical Engineering, University of Toronto, M5S 1A4. Older gay presence on U of T campus. Meets monthly for formal presentations and discussions around gay academic, cultural and political topics.

Gay Health Care Workers Group. 363-3694 or 920-1882. Social and support group for gay health-care workers, including nurses, physicians, medical students and psychologists. New members welcome.

Ontario Gay Teachers' Caucus. Box 923, Stn F, M4Y 2L8. 486-5742. Provincial organization of gay and lesbian teachers meeting in Toronto. Concerned with legal protection of gay teachers, rights of gay students and improving sex education curriculum in Ontario schools. Meets every six weeks. Info: Terry Phillips at above number.

Toronto Lambda Business Council. Box 513, Adelaide St Stn, M5C 2J6. An association for the promotion of gay business. Includes professionals, corporate managers, retail entrepreneurs as well as bars, baths and restaurants. Publishes a yearly directory of gay and gay-supportive businesses.

Religious

Centre for Affirmation and Dialogue. St Philip House, 507 Queen St East, M5A 1V1. 363-2662. Clerical and professional counselling services to gays and lesbians, their families and friends. Sponsors outreach and educational seminars, retreats and workshops. Free lending library evenings, 7-9 pm weekdays. Provides space for regular meetings of parents of gays, married gay men, AA discussions and spouses groups starting in April.

Dignity/Toronto. Box 249, Stn E, M6H 4E2. 960-3997. Social and support group for gay and lesbian Catholics and their friends. Voice for gay Catholics in the church and in society.

Integrity/Toronto. Box 873, Stn F, M4Y 2N9. 921-4778 (before 9 pm). Pastoral ministry for gay and lesbian Anglicans and their friends. Works toward a dialogue between church and gay community. Regular programmes and services.

Metropolitan Community Church. 730 Bathurst St, M5S 2R4. 532-2333. A Christian church with a special ministry to the gay community. Regular Sunday and midweek services, drop-ins, dances and other social events. Pastor Brent Hawkes

Toronto Organization of United Church Homosexuals (TOUCH). Box 249, Stn E, M6H 4E2. Support group for gays and lesbians, seeking to change attitudes towards homosexuality in the United Church. Bimonthly meetings.

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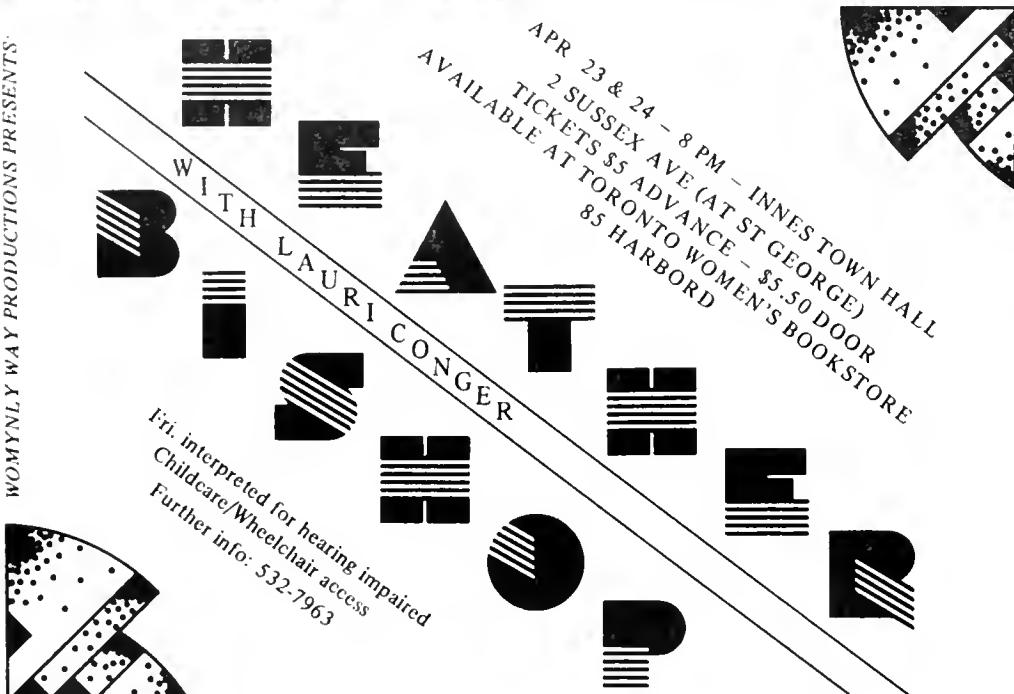
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Publications/Information

- **The Alternate.** 100 Gloucester St, No 210, M4Y 1M1. 968-7667. Free monthly publication with bar, bath and business listings, horoscopes and gossip columns. Pocket-sized.
- **The Body Politic.** Box 7289, Stn A, M5W 1X9. 977-6320. Monthly magazine with news, reviews, features, letters, columns and classifieds, of interest to gay men and lesbians. Only national gay publication in Canada.
- **Canadian Gay Archives.** Box 639, Stn A, M5W 1G2. 977-6320. Founded in 1973 and incorporated in 1980. Preserves history of gay and lesbian communities in Canada. Non-circulating collection open to researchers by appointment. Collection includes over 600 gay, lesbian and feminist periodicals, newspaper clippings, organizational papers, a library, photograph collection and audio and videotape collection.
- **Gay Community Calendar.** 923-GAYS. Twenty-four-hour recorded message of weekly events in Toronto's gay community. Covers period Wed-Tues of each week. To get information listed call 961-0720 between 7-10 pm Monday evenings.

FYI mailing service terminated

The management board of FYI, a co-op mailing service for the Toronto gay community, has decided not to proceed with the project. It was felt that the monthly mail-out would duplicate the information provided by *The Body Politic's* new section, *Out in the City*, and that FYI staff could more usefully spend their time helping either TBP or the 923-GAYS phone line (which will continue to function). The FYI board expressed thanks to all those who lent their support to the mail-out service, and assures subscribers that the list of names and addresses will promptly be destroyed to ensure confidentiality.

□ **Glad Day Bookstore.** 648A Yonge St, 2nd floor, M5Y 2A6. 961-4161. One of the most comprehensive selections of lesbian and gay male literature, including periodicals, greeting cards and buttons, in North America. Mail-order catalogue available. Hours: Mon-Wed, 10 am-6 pm; Thur-Fri, 10 am-10 pm; Sat, 10 am-6 pm.

□ **Metro Community News.** 730 Bathurst St, M5S 2R4. 532-2333. Offset newsletter directed to the gay community, with church-related news. Monthly free of charge or \$4 for home delivery.

Women's resources

The following is a select list of women's services in Toronto of particular interest to lesbians. A complete listing is available from Women's Resource Centre, YWCA (see below).

- **Broadside.** Box 494, Stn P, M5S 2T1. 363-4528. Monthly feminist newspaper with substantial contributions from lesbians. News, reviews and feminist analysis.
- **Fireweed.** Box 279, Stn B, M5T 2W2. Feminist quarterly of politics and the arts. Lesbian issue planned for future.
- **Hassle-Free Clinic — Women.** 556 Church St, second floor, M4Y 2E3. 922-0566. Free medical clinic, OHIP not required. Birth control and gynecological information, VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-9 pm. Call ahead.
- **Macphail House.** 389 Church St, M5B 2A1. 977-1037. Long-term YWCA residence for women 16-25. Minimum stay six months. Shared accommodations in cooperative apartments. Rent geared to income. Lesbian-positive.
- **Nellie's Hostel for Women.** 275A Broadview Ave, M4M 2G8. 461-1084. Temporary hostel for women 16 and over, including mothers with children. Maximum stay two weeks.
- **Rape Crisis Centre.** Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Provides counselling and information. Supports victims of sexual and incestuous assaults and educates community about frequency of such assaults. Offers six-week course in self-defence for women (free for women on government assistance).
- **Times Change Women's Employment Centre.** 932 Bathurst St, M5R 3G5. 534-1161. Employment counselling, job search and career planning workshops, referrals to training programmes.
- **Toronto Women's Bookstore.** 85 Harbord Ave, M5S 1G4. 922-8744. Books by, for and about women, non-sexist children's books. Records, buttons, posters, cards. Community notice board. Hours: Mon-Sat, 10:30 am-6 pm.
- **Women for Survival.** 427 Bloor St W, M5R 1X7. 968-3218. Group of women of all ages concerned about nuclear proliferation and destruction of environment, and relationship of feminism and ecology.
- **Women in Trades.** c/o Times Change, 932 Bathurst St, M5R 3G5. 537-6498. For women involved or interested in non-traditional jobs in trades industry and technology.
- **Women's Counselling, Referral and Education Centre (WCREC).** 348 College St, M5T 1S4. 924-0766. Provides therapy, counselling and information. Sponsors self-help groups and offers referrals to non-sexist therapists. Lesbian counsellors on staff.
- **Women's Resource Centre, OISE.** 252 Bloor St W, M5S 1V6. 923-6641, Ext 244. Resources for feminist research: books, periodicals, audio and visual tapes. International materials in English and French.
- **Women's Resource Centre, YWCA.** 15 Birch Ave, M4V 1E1. 925-3137. Up-to-date information on groups and services, including *Women's Groups in Toronto and Vicinity*, a February '81 updated booklet. Lending library of material on women's issues.

Coming events

March

Tues/24

The Dialect of Hatred. Exhibition which traces the history of hate literature in Toronto from 1870 to the present. Newspaper articles and photos show how anti-gay literature fits into a tradition which includes Catholics, Jews, Chinese, Eastern European, working class, blacks and women. Originally compiled by Trinity College English Professor Douglas Chambers for U of T's Gay Awareness Week in February. The Market Gallery, St Lawrence Market South, Front and Jarvis. Open Tue-Sun, March 16 through April 24. Phone 367-7604 for hours.

Wed/25

Police Powers in the Drug and Alcohol Field. Addiction Research Foundation, second floor auditorium, 33 Russell St, 12:30 pm. Lecture/seminar with guest speaker, University of Western Ontario law professor Robert Solomon. Info: 595-6260.

□ **Massage Workshop for Gay Men.** 7:30-10 pm. Workshop for learning massage technique. \$40 for four nights for four weeks. Limited to six people per workshop. If sufficient interest shown, other evenings may be planned. Contact Richard Lacroix, 54 Phoebe St. 967-9195.

□ **Married Gay Men.** Regular meeting, Centre for Affirmation and Dialogue, St Philip House, 507 Queen St E. 7:30 pm.

□ **Metropolitan Community Church.** Regular mid-week services. 8 pm, 730 Bathurst St.

Thur/26

Coming Out Group. Weekly meetings in private home, 7:30 pm, providing supportive atmosphere to those coming to terms with their sexuality. Sponsored by TAG, 964-6600.

□ **Gay Self-Defence Classes.** New eight-week course begins. Sponsored by Gay Liberation Union. Info: 463-3862.

□ **RTPC Fundraising and Dance Committee.** 519 Church St Community Centre, 8 pm. Info: Don or Norman, 977-1380.

Fri/27

Ryerson Gay Students. Regular weekly meeting. Jorgenson Hall, Rm A352, 6 pm.

□ **Gays at U of T.** Regular meeting. International Student Centre, 33 St George St, 7:30 pm.

□ **Friday Night Group.** 519 Church St Community Centre, 8-10:30 pm. Evening of discussion sponsored by TAG for lesbians and gay men of varying ages. Coming out group, open discussion group, women's only group and special topic group meet simultaneously. Occasional films or guest speakers. Info: 964-6600.

Sat/28

GCDC Fundraising Dance. 519 Church St Community Centre, 9 pm-1 am. Licensed. Cooperatively-organized dance; proceeds go to participating groups: MCC, Gay Community Centre, GLOW-Waterloo, CGRO, Gay Community Appeal, TAG. Tickets \$3 at door or \$2.50 in advance from Glad Day Bookstore and participating groups.

Sun/29

Dignity/Toronto. Regular meeting. Presentation and discussion on Homosexuality and Ethics. Meeting area of Our Lady of Lourdes Church, Sherbourne St, 4 pm.

□ **Lesbian Potluck Supper.** Social group meeting in private residence. Info: Ilona Laney at 368-0355.

□ **Metropolitan Community Church.** Regular Sunday services. Dinner at 6 pm, singspiration at 7:10, worship at 7:30 and fellowship hour following. 730 Bathurst St.

Mon/30

Women's Anti-Nuclear Occupation and Demonstration. Ontario Hydro Building, University Ave at College, 12 noon. Sponsored by Women for Survival. For more information call 968-3218.

□ **Women's Discussion Group.** 519 Church St Community Centre, top floor, 8-10 pm. Six-week sessions meeting every Monday. Closed session now in progress. Call Rosemary Doughty at 923-2778 for free registration in next session.

Tues/31 MCC Women's Space. 730 Bathurst St, 7-10:30 pm. Social evening for lesbians. Info: 532-2333.

Gay Youth Toronto. Weekly discussion meeting. 519 Church St Community Centre, 7:30 pm.

Parents of Gays. Weekly meeting, Centre for Affirmation and Dialogue, St Philip House, 507 Queen St E. 7:30 pm. Info: 362-2662.

Lesbian Organization of Toronto Phone-line. 960-3249. 7:30-10:30 pm. For women who want to talk to other women.

RTPC Membership Committee. 519 Church St Community Centre, 8 pm. Info: Don at 465-1086.

April

Wed/01 Married Gay Men. Regular meeting. 7:30 pm. See March 25.

Gay Community Choir. Meeting and rehearsal. 519 Church Street Community Centre, 8 pm. Visitors may attend at discretion of director. Info: 929-9251.

Metropolitan Community Church. Midweek service. 8 pm. See March 25.

Thur/02 Came Out Decades Ago (CODA). Regular meeting, 8 pm. Info: write (see Community Resources listing).

Coming Out Group. Weekly meeting. 7:30 pm. See March 26.

Dignity/Toronto. Lenten penitential service, with opportunity for individual confession. Upper Hall, Our Lady of Lourdes Church, Sherbourne St, 8 pm.

Offence/Defence Survival Seminar for Activists. Fighting back — your organization and theirs. International Student Centre, 33 St George St. 8 pm. Sponsored by Law Union of Ontario. \$2 for evening. Info: Law Union at 368-6974.

RTPC Fundraising and Dance Committee. Meeting. 8 pm. See March 26.

Fri/03 Gays at U of T. Weekly meeting. 7:30 pm. See March 27.

Ryerson Gay Students. Weekly meeting. 6 pm. See March 27.

Sat/04 Gay Community Appeal Plans for Second Year. 730 Bathurst St, 10 am. GCA invites interested people to get together to hear outlines of organizational needs for second year's operations. Reports from committees needing support: Finance and Administration, Marketing, Campaign, Audio-Visual Group, Projects and Development. "We'd like to share with you where we're at." Coffee promised.

CGRO Steering Committee Meeting. 730 Bathurst St, 12:30 - 4 pm. Two-day gathering of provincial group representatives and interested others. Discussion of post-election strategy around the human rights code. Everyone welcome. 533-6824.

Fighting the Right. A day of lesbian and gay pride, culture and information. Includes a discussion of the right wing, violence against women and gays, coming out and the police threat. Works and entertainment by gay and lesbian artists — topped off by a tart and bake sale. Sponsored by GLARE (Gays and Lesbians Against the Right Everywhere). From noon at the 519 Church Street Community Centre.

Sun/05 CGRO Steering Committee Meeting. 12:30 - 4 pm. See April 4.

Metropolitan Community Church. Regular Sunday evening service. See March 29.

Lesbian Drop-In. Social gathering for women. Centre for Affirmation and Dialogue, 507 Queen St E, 2-6 pm. Organized by LOOT. Suniti Namjoshi will read her poems and fables from 4-5 pm. Info: 960-3249.

York Rainbow Society of the Deaf. Monthly meeting. 730 Bathurst St, 1 pm.

Dignity/Toronto. Weekly discussion meeting. For evening's topic phone 960-3997. Our Lady of Lourdes Church, Sherbourne St, 4 pm.

Mon/06 Association of Gay Social Service Workers. Regular monthly meeting, 7:30 pm. Info: write (see Community Resources listing).

Women's Discussion Group. 8-10 pm. See March 30.

Tues/07 Canadian Gay Archives. Non-circulating collection open to public 7-9 pm. Apt: 977-6320.

MCC Women's Space. Social evening. 7 pm -10:30 pm. See March 31.

Gay Youth Toronto. Weekly discussion meeting 7:30 pm. See March 31.

Lesbian Organization of Toronto Phone-line. 960-3249. 7:30 - 10:30 pm. See March 31.

Parents of Gays. Weekly meeting. 7:30 pm. See March 31.

RTPC Membership Committee. Regular meeting. 8 pm. See March 31.

Wed/08 Metropolitan Community Church. Regular midweek service. 8 pm. See March 25.

Gay Community Choir. Meeting and rehearsal. 8 pm. See April 1.

NOP Gay Caucus. General meeting. 519 Church Street Community Centre, 8 pm.

Married Gay Men. Meeting. 7:30 pm. See March 25.

Thur/09 RTPC Fund-raising and Dance Committee. Meeting. 8 pm. See March 26.

Dignity/Toronto. Meeting and annual election of officers. East Room, 519 Church Street Community Centre. 8 pm.

Tues/14 Right to Privacy Committee General Meeting. 519 Church Street Community Centre, 8 pm. Info: 921-6044.

Parents of Gays. Weekly meeting. 7:30 pm. See March 31.

Lesbian Organization of Toronto Phone-line. 960-3249. 7:30 - 10:30 pm. See March 31.

Gay Youth Toronto. Weekly discussion meeting. 7:30 pm. See March 31.

MCC Women's Space. Social evening. 7 pm. See March 31.

Canadian Gay Archives. Open to public 7 - 9 pm. See April 7.

Married gay men. Weekly meeting. 7:30 pm. See March 25.

Married gay men. Weekly meeting. 7:30 pm. See March 25.

Thur/23 Coming Out Group. Weekly meeting. 7:30 pm. See March 26.

RTPC Fundraising and Dance Committee. Meeting. 8 pm. See March 26.

Fri/24 Ryerson Gay Students. Weekly meeting. 6 pm. See April 3.

Gays at U of T. Weekly meeting. 7:30 pm. See March 27.

Friday Night Group. Evening of discussion. 8 pm to 10:30 pm. See March 27.

Gay Students' Conference. Through to Sunday, April 26. U of T and Ryerson campuses. Workshops and discussions to set up an organization to speak for gay students in Ontario. Follow-up from discussions at OFS Conference in Kingston in Jan and Experience 81 Conference in Guelph in Feb. Fee: \$12. Mailing planned. Info: Dan Healey at 465-7397 or write Gays at U of T, c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1.

Gay Fathers of Toronto. Regular meeting, 8 pm. See April 10.

Sat/25 Gay Asians of Toronto. Discussion meeting. 2 pm. See April 11.

Movie Night. Metropolitan Community Church. 730 Bathurst St, 8 pm. Movies to be announced. Info: 532-2333.

Gay Students' Conference Dance. 9 pm. Ryerson campus. Location TBA. Main social event of weekend conference. Info: write: Gays at U of T or call 923-GAYS.

Riverdale Softball League Field Day. A chance to show off your skills and get picked for league's six teams of the '81 season. Bring your own baseball glove. (If rained out, field day will be held on Sunday, April 26.) Info: 924-4738.

Sun/26 Dignity/Toronto. Weekly discussion meeting. 4 pm. See April 5.

Metropolitan Community Church. Regular Sunday evening services. See March 29.

Out and Out Club Bicycle Trip. Round-trip from Highway 400 to Kleinburg. Bring bicycle and lunch. Leave at 10 pm from front of Brewers' Retail, west side of Church St, north of Wellesley St for transportation to start location. Or meet up to 11:30 am at car-pool parking lot at Major MacKenzie Dr and Highway 400.

Lesbian and Gay History Group of Toronto. General meeting. 2 pm. See April 12.

Lesbian Pot Luck Supper. Social group meeting. See March 29.

Mon/27 Women's Discussion Group. 8-10 pm. See March 30.

The Body Politic Postpartum. Potluck dinner. See March 30.

Tues/28 Integrity Eucharist. For St Mark the Evangelist. Holy Trinity Church, Eaton Centre, 8 pm. Guest preacher: Rev Albert Youngers.

RTPC Membership Committee. Meeting. 8 pm. See March 31.

Parents of Gays. Weekly meeting. 7:30 pm. See March 31.

Lesbian Organization of Toronto Phone-line. 960-3249. 7:30 - 10:30 pm. See March 31.

Gay Youth Toronto. Weekly discussion meeting. 7:30 pm. See March 31.

MCC Women's Space. Social evening. 7 pm -10:30 pm. See March 31.

Canadian Gay Archives. Open to public 7 - 9 pm. See April 7.

Wed/29 Married Gay Men. Weekly meeting. 7:30 pm. See March 25.

Gay Community Choir. Meeting and rehearsal. 8 pm. See April 1.

Metropolitan Community Church. Regular midweek service. 8 pm. See March 25.

Thur/30 Security at Public Meetings and Demonstrations. Defence/Defence Survival Seminars for Activists. International Student Centre, 33 St George St. 8 pm. \$2 for evening. Info: Law Union of Ontario, 368-6974.

RTPC Fund-raising and Dance Committee. Meeting. 8 pm. See March 26.

Coming Out Group. Weekly meeting. 7:30 pm. See March 26.

Want to get your event listed? Send all information to Out in the City, The Body Politic, Box 7289, Station A, Toronto, ON M5W 1X9 or phone 977-6320.

Deadline for the May issue: Wednesday, April 8.

For more up-to-date information, phone 923-GAYS weekly.



Heather Bishop: Celebrating a new album at Innis College Town Hall, Thursday and Friday, April 23 and 24.

Coming Out Group. Weekly meeting. 7:30 pm. See March 26.

Fri/10 Ryerson Gay Students. Weekly meeting. 6 pm. See March 27.

Gays at U of T. Weekly meeting. 7:30 pm. See March 27.

Unitarian-Universalist Gathering. First Unitarian Congregation, 175 St Clair Ave West, library. 8 pm. Organizational meeting for gays and lesbians within Unitarian-Universalist denomination in Toronto area. Others welcome. Rev Bob Wheatly of the UUA Office of Gay Concerns in Boston may be present.

Gay Fathers of Toronto. Regular meeting. 8 pm. For location and other info: 532-2333 or 967-0430.

Sat/11 Human Sexuality and Homosexuality. Workshop with guest speaker Dr Norman Pittenger, British theologian and author of several books on sexuality. Hosted by Centre of Affirmation and Dialogue. Registration cost: \$10 or \$15 professionally sponsored. Holy Trinity Church, 10 Trinity Square, Eaton's Centre. 9:15 - 3 pm. Continues on Monday, April 13, at same time. Info: 362-2662 or write Centre of Affirmation and Dialogue (see Community Resources listing).

Annual Bazaar. Metropolitan Community Church, 730 Bathurst St, 10 am - 1:30 pm. Everyone welcome. Bring spring cleaning items for sale.

Gay Asians of Toronto. Discussion meeting. 519 Church Street Community Centre, Rm 34, 2 pm.

Saints and Sinners. The Old Masonic Temple (now called the Concert Hall) at Davenport and Yonge will be turned into a gigantic silver cube for what its promoters call the most spectacular private dance party this city's ever seen. Not licensed, but free refreshments and food available. Music by dj Jim Burgess from New York City's Saint. Tickets \$15. Advance ticket sales only, available at Glad Day Bookstore, Return to Sender, Fiesta Restaurant, Oudes Outfitters, Dudes and other bars (RTPC will get \$3 off each ticket sold for its defence fund). \$11 pm.

Sun/12 Dignity Toronto. Weekly discussion meeting. 4 pm. See April 5.

Metropolitan Community Church. Regular Sunday evening service. See March 29.

Special Choral Eucharist for Palm Sunday. St Peter's Anglican Church, Carlton at Bleeker. 2 pm. British theologian Dr Norman Pittenger will preach Ecumenical service. All welcome.

Lesbian and Gay History Group of Toronto. General meeting at 2 pm. Info: Kathy or James at 961-7338.

Mon/13 Women's Discussion Group. 8-10 pm. See March 30.

Mon/20 Women's Discussion Group. 8-10 pm. See March 30.

Canadian Gay Archives. Open to public 7-9 pm. See April 7.

MCC Women's Space. Social evening. 7 pm -10:30 pm. See March 31.

Gay Youth Toronto. Weekly discussion meeting. 7:30 pm. See March 31.

Lesbian Organization of Toronto Phone-line. 960-3249. 7:30 - 10:30 pm. See March 31.

Parents of Gays. Weekly meeting. 7:30 pm. See March 31.

RTPC Membership Committee. Weekly meeting. 8 pm. See March 31.

Gay Community Choir. Meeting and rehearsal. 8 pm. See April 1.

Married Gay Men. Regular midweek services. 8 pm. See March 25.

Women's Discussion Group. 8-10 pm. See March 30.

Canadian Gay Archives. Open to public 7-9 pm. See April 7.

MCC Women's Space. Social evening. 7 pm -10:30 pm. See March 31.

Gay Youth Toronto. Weekly discussion meeting. 7:30 pm. See March 31.

Lesbian Organization of Toronto Phone-line. 960-3249. 7:30 - 10:30 pm. See March 31.

Parents of Gays. Weekly meeting. 7:30 pm. See March 31.

RTPC Membership Committee. Weekly meeting. 8 pm. See March 31.

Gay Community Choir. Meeting and rehearsal. 8 pm. See April 1.

Married Gay Men. Regular midweek services. 8 pm. See March 25.

Women's Discussion Group. 8-10 pm. See March 30.

Canadian Gay

Classifieds

Friends/female

Toronto

28, GAY LADY, unconventional, held captive at up-tight commercial art course. Seeks same or older in the arts for friendship. Shy, sincere, crazy, warm, honest artist loves variety, outdoors, dancing, travel, film, sports. Not into bar scene. 5'8", intelligent, feminine, attractive, romantic, lots of interests. Send letter and phone no. All replies answered. Drawer C301.

QUIET YOUNG WOMAN not outgoing, seeks honest woman for friendship in Toronto area. Drawer C320.

Southern Ontario

SINCERE, SWEET, ROMANTIC, 21, 5'1" looking for similar to share interests, apartment, and/or life. St Catharines. Drawer C329.

38, LESBIAN, interested in meeting other women in Oakville, Burlington area for friendship. Enjoy outdoors, dancing, movies, eating out. Honest, sincere. Send letter with phone number. All answered. Drawer C357.

Edmonton

SINCERE, PROFESSIONAL woman interested in wide range of outdoor activities, theatre, music. Would like to meet similar for warm friendship. Drawer C314.

Calgary

LESBIAN MOTHER, two children seven and three, relocating soon in Calgary, looking for friends and shared accomodations to rent. Call (519) 256-2481.

Friends/male

International

BLACK AND WHITE Men Together, at last! An International Social/Support Group. Write: BWMT-ZF, 279 Collingwood, San Francisco, CA 94114.

SYDNEY, Australia. Professional guy, 26, tall, slim, attractive, seeks correspondence with similar guys. Interested in music, opera, art. Visiting Canada late 1981. Drawer C311.

VOUS DESIREZ découvrir le sud de la France? Un ami, 27 ans, sympa, sportif, "bien dans sa peau," et pas moche peut vous aider à mieux faire connaissance. Cherche également contacts sur les U.S.A., Canada, et serait heureux de recevoir au pair personne pouvant lui faire travailler l'anglais. On s'écrit? M Paskord, c/o Sté A.S.A.C. B.P. 13 — 13190 Allauch, France.

LONDON KENYAN ASIAN, age 27 yrs, hoping to visit Canada in April/May, seeks friends anywhere Toronto, Vancouver for future meetings. Please write soon, with telephone, to: Aashiff, 11 Arden Rd, London W13, England.

Alberta

MASCULINE? Sincere? Equipment to match? I'd like to meet you. I'm young-looking at 41, tall, slim and versatile. Like home and hearth. Can't quite accept gay scene. Photo appreciated. Drawer C309.

PASSIVE MALE, 5'6", 150 lbs, 38 yrs, seeks relationship with dominant professional male into B/D, Greek, oral or a gay lady who may be interested in same. You should be slim male or female. Let's get together soon. Love, Brian. Drawer C325.

W/M, 21, 126, 5'8", exciting, dynamic, outgoing, caring, loving, many interests. Looking for W/M, 25-35 (interested in same), for permanent relationship. Sincere replies only. Drawer C360.

Atlantic Canada

LEAN, HANDSOME country guy needs place to stay for Halifax visits. Prefer slim, masculine, independent men. I'll share if you can. Box 1288, Digby, NS.

STRAIGHT-APPEARING Halifax male, 5'7", trim, 34. No looks but quiet, sincere. Chess, healthy food. Like same, younger, steady friend. Drawer C341.

HALIFAX, BISEXUAL male, 34, 5'6", 140, trimmed beard, masculine, desires same, gay(s), bi(s) to 30 as assistant(s), year-plus, expenses paid business tour USA, Canada — starting August. Also visit others in Halifax now (your place). Others in cities (population 200,000) when passing through. Photo, phone please. No drugs, rough stuff. Drawer C316.

LOOKING FOR YOUNG (under 24) slim, masculine companion to share summer vacation and possibly a big brother/little brother relationship. Interested in a motorcycle tour of Nova Scotia, canoeing in New Brunswick or horseback riding in the Rockies? I can provide some financial help. I'm 27, 5'10", 150 lbs, quiet and gentle, good-looking, average build. Letters with photo get first reply. Drawer C358.

British Columbia

BURNABY — warm affectionate 40-yr-old male seeking friends interested in the mutual pleasures of spanking. No S&M. Drawer C211.

EXPERIENCED NON-DOMINANT lithé W/M welcomes masculine, loyal man to share development Fraser-side ranch. Monogamously, discreetly living, assured youth, no handicap. Details please, all answered. Drawer C219.

TRUCKERS AND TRAVELLERS: rest at Revelstoke. Chad, age 28, athletic and adventuresome. Interested in well-proportioned men. Phone Chad (604) 837-6587. Revelstoke on Hwy No 1.

ROMANTIC YOUNG thirty-year-old, 6', 150 lbs, eclectic tastes, interests. Would like to meet someone to develop meaningful, possibly permanent relationship. Will answer everyone promptly. Send telephone number. Drawer C306.

VANCOUVER, trim, masculine. Explore B/D, W/S, spanking, V/abuse, RR/FR, shaving, J/O, U/pants, D/through, pre cum, porn, fingers, lips, tits, holes, cheeks. Drawer C333.

EVANGELICAL male Christian seeks same for love, fellowship, jogging, cycling, etc. Box 46364, Vancouver, BC.

I NEED boy friend — young student etc. Also act as general help, research. Have lover. Friend to live in etc. Am 50, attractive, 165 lbs, professional broadcaster, kind, affectionate, into reading, country, etc. Vancouver. Drawer C338.

Tired of bars?

Are you an intelligent gay man or woman who would like to meet other intelligent people? Are you looking for a new relationship, a lover, friends or roommates?

Hundreds and hundreds of our members would like to get to know you.

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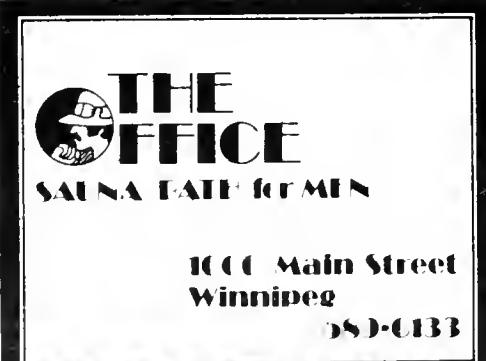
Monday through Thursday
1 p.m. to 8 p.m.

W/M, 26, 5'8", 155. Moving to Vancouver, masculine, well-built, attractive, happy carpenter, seeks place of residence and help starting new life. Drawer C359

Manitoba

I'M 28, BLUE-EYED, very well-hung, and muscular. If you are a bodybuilder, I want to meet you. Discretion. Drawer C104.

I AM LOOKING for a warm, intelligent, sensitive, attractive young man for a lover. I'm 5'8", 140 lbs, black hair, brown eyes, clean-shaven, sensual, warm and 40 years young. I like sex. Occasionally drink and smoke. No dope! Descriptive letter, photo appreciated. Discretion assured. Drawer C313.



BUSINESSMAN early 40s, intelligent, into good living, conversation, the arts and generally having good times. Interested in meeting others 30-45 to share activities. Beards/ moustaches OK. Non-smoker preferred. Drawer C317.

SUCCESSFUL gay professional, 35, dominant, 5'11", 175 lbs, virile, intelligent desires young man well-built between 21-25 years, preferably student, needing financial assistance. Write with photo to: PO Box 1976, Winnipeg, Manitoba R3C 3R3.

Quebec

YOU'RE A "TOP" DRIVER, owner of streamlined chassis, great rear view, hot motor, active directional signals, well-oiled dipsticks, smooth clutch. Come trip with an older model. Hood and trunk still in good condition, comfortable ride, leather trim, responsive battery in need of fresh fuel. For friendship, fun and fantasy jaunts. Garaged in Montreal. Drawer C344.

Southern Ontario

NEW TO Southern Ontario, 30, 5'11", 150 lbs, active, straight appearance, with various interests. Seeks guy 25-35 with mature attitude for meaningful relationship. Discretion both ways. Drawer C305.

W/Ms, 26, 32, seek friend(s) for friendship. Interests: movies, crafts, music, jocks. Discreet male(s) with descriptive letter, photo, phone, answered. Drawer C274.

PERSIAN BOY seeks friend, lover in Brantford and surrounding area, but will travel Southern Ontario. I

am professional, 32, 5'11", 150 lbs, brown eyes, hair, warm and affectionate. Will answer all. Discretion assured and expected. I am a nice guy. Drawer C337.

W/M, 23, 6', 165 lbs, enjoys the outdoors, cycling trips, theatre and the arts. I'm looking for a trim, interesting, masculine guy, under 35, to share mutual interests and good times with. Photo and phone with descriptive reply appreciated. Drawer C321.

ST KITTS MALE, 21, wants to meet same for long-term, meaningful relationship. Must be masculine and both active and passive. Sex follows established relationship. Similar age requested. Photo possible. Looks not vital, but encouraged. Like easy-going guys with few hangups. Phone? Niagara radius. Drawer C330.

W/M, 25, 5'8", 152 lbs, seeks other males who would like to camp in the summer. I have good build, seek same. I love sex, tight faded jeans, cutoffs and honest guys. Interested? Please answer with photo, will answer all those under 30. Prefer bi, gay or transvestite. Let's get it on. Reply to Box 471, Stn C, Kitchener, ON.

PROFESSIONAL GAY, 26, 5'11", 180 lbs, seeks younger, together dude to share future and condo in London. Disillusioned with faggots, want to meet a real man. (519) 673-1024.

Ottawa-Eastern Ontario

SHY BUT FUN-LOVING, 28, slim, dark, hung, good-looking, seeks active dominant males. Into long sessions, levis, boots, nipples, J/O, W/S, French front and rear. Open to other scenes. Own place. Box 175, Station A, Ottawa, K1N 8V2.

WHAT'S A GUY TO DO? I'm 33, successful, but quiet type who hates bars, discos. Looking for similar guy, masculine, for friendship, good times. Drawer C332.

ATTRACTIVE, MASCULINE, slim, moustache, fun, secure, affectionate, 29. If in Ottawa and share description you get all that and more for a 17¢ stamp and a letter. Bonus of first answered and my photo if you include yours. We are both well worth the chance. Drawer C334.

SUBMISSIVE MALE, 35, discreet, would worship young body, boots if allowed. Discreet. Drawer C335.

RUBBER AND LEATHER enthusiast wishes to meet same in Ottawa area. Novices and curious welcome. Phone number please. Photos exchanged and returned. Drawer C343.

Northern Ontario

WHAT WOULD YOU like to do? Experience A/P French, Greek, bondage, cross-dressing, or moderately kinky sex? Consider me your understanding companion. I'm "down to earth", intelligent, athletic, with a great sense of humour. "Statistically" — I'm 38, 5'11", 160 lbs, bisexual, and isolated. You see — here at the Lakehead, someone like you is hard to find! If you're enthusiastic about cross-country skiing, fishing, hiking, laughter and conversation, we'll get along great! Guaranteed reply. Discretion assured and expected. Drawer C310.

Toronto

PROFESSIONAL MALE, 43, 5'10", 160, seeks friends 35-50 not into bars, prefer theatre, movies, travel, eating out etc. Discretion assured. Phone number if possible. Box 584, Adelaide St PO, Toronto M5C 2J6.

MALE COUPLE, twenties, seek others and new friends. Not into stress, just pleasure. Discretion expected and assured. Photo and letter please. Drawer C282.

45-YR-OLD MALE seeks one-to-one relationship. No phonies. Sincere replies only. Not into bars, baths, etc. Looks not important. Very honest and sincere. Drawer C280.

MALE COUPLE, late 30s, scenically located in Kendal Hills area between Port Hope/Oshawa, wants to meet Oshawa/Toronto couples for socializing. We are fun-loving and would like to meet some livewires. Drawer C285.

BLACK, INTELLIGENT, handsome male, 29, 5'11" seeks sincere, genuine male friends. Photo and phone number. Quick reply. Drawer C318.

MALE, 27, 5'7", 135 lbs, very slim, would be submissive to the right discreet older male transvestite with own place. Photo appreciated and returned regardless. Peter. Drawer C315.

ATTRACTIVE BLOND, 26, 5'10", 140 lbs, smooth, hairless body, wants to meet a similar warm, affectionate guy under 26 for fun, friendship. Sexually diverse, honest, sincere, intelligent. Unique personality. Not tired of the bar scene. Write. All photos returned. Drawer C312.

GWM, 47, married, 5'11", 180 lbs, well-built, sensitive, seeks same for good times. Willing to learn W/S, B/D, FF. Discretion. Drawer C308.

PETER, remember Gordon, January 23? Unable to reach you. 461 number noted. Hoped to offer you sincere, lasting, caring affection. PO Box 1144 Station B, Downsview M3H 5V5.

SUCCESSFUL PROFESSIONAL, 35, 6'5", 185 lbs, seeking friend for permanent relationship. Must be employed or student. Confidentiality requested and assured. Drawer C209.

MASCULINE, 5'10", 37, 165, brown short-trimmed hair and beard, hairy body. Dominant B/D novice. Requires younger, muscular, passive guy into fantasy and role-playing. No S/M. Photo and detailed letter to Drawer C227.

MALE, SHY (but definite), realistic, political, intelligent, honest, culture oriented, seeks same. No self-

deceptive "masculine, macho, straight-appearing" closet queens need apply. Discretion absolutely refused. John, 8:30 pm to 10 pm, 929-0065.

SINCERE, SOBER, intelligent, classic Irish scholar type, 24, 6', seeks handsome, articulate, good-natured, folksy, atheistic Russian male, 20s, who appreciates wry humour, geography and polemics. URGENT. Drawer C339.

IF YOU'RE independent and complex, into arts and sciences, trust your intuition/logic and disregard social convention, are Out, but shun bars, maybe we'd enjoy talking. And/or if you want skill not size/looks, a skinny build, not muscles, are versatile (depending on mood, gentle or mildly kinky), maybe we'd enjoy sex together. If you'd write the above if you ran an ad, maybe you should answer this one. Drawer C340.

THE BACK DOOR GYM & SAUNA

MONDAY, LOCKER \$2

TUESDAY, ROOM \$4,

LOCKER \$2

3:30 — 11:30

12 1/2 Elm St (laneway)

West of Yonge,
south of Gerrard, Toronto
(416) 977-5997

GWM, 38, sense of humour, intelligent, tall, average-to-good looks, like books, movies, travel, eating, my career, myself. Want to meet other stable men under 50 for companionship, friendship, etc. Please write and I'll call or write. Drawer C331.

AUSTRALIAN DOCTOR? You're 5'10", good-looking, dark hair. We met briefly at Katrina's long time ago. You asked me if I knew where Australia was, and I said it was where the space shuttle landed. Drawer C328.

YOU ARE SLIM, bearded (long), approximately 5'10", young, Caucasian. I am slim, 5'8", young, oriental. We passed by each other at Keele near Annette, 5:35 pm, Tuesday, March 3, 1981. We were attracted to each other! You turned and followed me before I entered Keele Postal Station. I was too shy to respond. Would like to hear from you — really! Drawer C326.

"Lay with me"
his smile says,
"and let me give you my love."
I will take what you offer
gently,
not holding so tightly
that I steal its breath
and crush its life.

Touch my body with yours
and let us trust the warm
way we feel,
now giving, offering
a silent understanding;
now taking — easily —
without expectation
or demand.

The quiet place you have found
inside of you...
I will let it stay
quiet
and serene

for my filling it with love
will be a soft green passion
grown from the ashes
of my lost and lonely youth.

My name is John, and I wrote that a couple of years ago. I meant it then. I mean it now. Like me, you will be between 25 and 35 years old, with interests in the arts, long walks, romantic things tempered with the pragmatic necessity of survival in a hectic world. You'll be in the best shape possible without being muscle-bound. Write to me c/o Drawer C324.

WARM AND GENTLE, athletic and educated, seeks similar 25-45 into crafts and outdoors, feelings and politics, home and travel. Drawer C323.

TORONTO — One to one only. Tall, slim, 155 lbs, dark, hairy, sophisticated, rather conservative, late thirties and terribly enthusiastic, looking for sincere lover. I live better in an honest, devoted, warm, cuddly relationship. Comfortable in gay life, prefer simple home life. Very strong sexual appetite: A/P French, A/Greek. Relationship is top priority, everything else comes second. I want to build, share and care with you. You know what a relationship is all about. You are clean, have pleasant personality, easy going

CLEAN, INTELLIGENT, male, late 30s, medium build, average looks, interested in B/D and S/M. Would like to meet another male who is prepared to give and receive verbal and physical humiliation and physical discipline with belt or strap. Drawer C361.

OLDER GAY MEN: See "Messages" Column.

MASCULINE, TALL, SLIM, bearded, 30s, who believes love can grow between men and is worthwhile searching for. Many interests. Attracted to shorter, masculine men with varied interests who are willing to risk again. I offer you this challenge. Drawer C347.

MARRIED, BI, gentleman, 45, 5'11", 158 lbs and good-looking. Seeks friendships and relationships with couples and active bi or gay men. I'm looking for more than a one-night stand. Please include phone number with reply. Discretion essential. Write to Box 131, Stn A, Weston, ON M9W 3M6.

WRITER SEEKS FRIEND under 24 for discreet relationship. I am 30, 5'9", 145 lbs, athletic with beard and blue eyes. Please write with photo to John, Box 191, Stn P, Toronto, M5S 2S7.

NO, ANDREW, your age is not the hangup, but the lack of a telephone number or address is. Drawer C194.

VERY HONEST, SENSITIVE, faithful male, 5'9", 140 lbs, 29, intelligent, wishes to meet same 24-34. Not interested in one-night stands. I want a lover. I like travelling, Monty Python, pizza, and Motown. I believe in dreams and romance but my feet are on the ground. Straight-looking. Drawer C355.

TALL, GOOD-LOOKING, athletic male, university student, 22 years old, looking for same for friendship leading to long-term relationship. Photo appreciated. Drawer C354.

GENTLEMAN, MATURE, SINCERE, good-looking, pleasant, seeks affection from black male. Drawer C353.

NOVICE SLAVE, 25, seeks experienced leather master for B/D. Drawer C351.

YOU ARE A CAREER businessman or professional, 25-35, medium height and build, mature, independent, discreet. I'm a businessman, 32, 5'7", 150 lbs, masculine, shy, conservative. Our interests may include: outdoors, books, work challenges, movies, golf, financial markets, bridge, sports. We live and work in a straight environment, have made our accommodations, and feel at home there. We both long to meet that certain person to share companionship, sex, travel, the good things of our lives. Drawer C350.

VOYEUR, 35, wishes to meet exhibitionist Adonis types to 30. Photo appreciated. Also interested in buying new or used films. Drawer C349.

YOUNG SEXY MALE desires same as travelling companion for summer holiday. All expenses paid, you pick the destination. Send phone number and photo if possible. Drawer C345.

HANDSOME, MASCULINE W/M, 6', 170 lbs, brown hair, clean shaven, well-hung and hairy. Greek active, French passive, would like to meet goodlooking guys 21-35 for pure pleasure. Prefer well-endowed, hairy body, but not essential. Explicit letter and photo gets same. Drawer C362.

HAVE HOT BUNS for 8-or-more inch hot dog. Delicious for a horny stud. TVs write too. Drawer C363.

Travel

HOLIDAY ECONOMICALLY in London, England. Self-catering holiday flatlets, twin-bedded, separate kitchen, located inner London from \$48 (Cdn) per person per week. Write: Michael Brown, 19 Grosvenor Rd, Chiswick, London W44EQ.

KEY WEST'S OASIS GUESTHOUSE. Share our accommodations of style and comfort...a variety of guest rooms with private baths and kitchennettes. Sun-decks, swimming pool and hot tub. 823 Fleming Street, Key West, Florida 33040 (305) 296-2131.

LONDON, UK. Largest Gay Hotel: The Philbeach, 30 Philbeach Gardens (EarlsCourt) SW5. Close clubs, bars. Groups welcome. Discount available 373-1244.

SECLUDED HIDEAWAY on private estate near Algonquin Park. Ideal for lovers. Owner can provide gourmet meals. Weekend/daily rates. (705) 636-5645.

Reading

crokay club CROW INK inc. ppe o box 1384 boston ma 02104.

Messages

MAN/BOY LOVE ASSOCIATION. Educational, legal, political support group for adult-youth relationships. For information write: NAMBLA, PO Box 174-K, NYC 10018.

TRASH TO YOU? Treasure to others! Gala spring auction/bazaar needs your trashery. Call Committee to Defend John Damien. Now is not too soon. Telephone: 921-0454 or 925-6729.

ROBIN. I look at your picture every time I make tea, and feel ashamed about not having written yet. I will, soon. Stephen.

GAY CHINESE MALE, 23, of quiet character seeks gay Canadian woman for marriage of convenience. Drawer C348.

DEAR ROBERT: Why don't we get married and then insist that your father put us in his will. Then we could sew little razors into his clown suit so next Lion's picnic it's the death of a thousand cuts. Morbid, ummm?

GET INTO TBP/CLASSIFIEDS

Welcome to TBP/CLASSIFIEDS — gay people out to meet other gay people, right across Canada and beyond our borders too.

COST? Just 25¢ per word, minimum charge \$5.00.

SAVE IF YOU SUBSCRIBE! Body Politic subscribers: you can deduct \$1.00 from the cost of your ad if you enclose your address label.

Business ads cost more: 75¢ per word, minimum charge \$15.00, or call 977-6320 for reasonable display rates.

CONDITIONS? All ads should be fully prepaid by cheque, money order or charge card, and mailed to arrive before deadline advertised. Late ads will be held over for the following issue, unless you instruct otherwise.

We cannot accept ads over the telephone.

If you do not wish to print your address or phone number, you can request a drawer number. We will forward replies to you every Thursday in a plain envelope. This service costs \$2.50 per ad per issue.

Replies to your drawer cannot be picked up at our office.

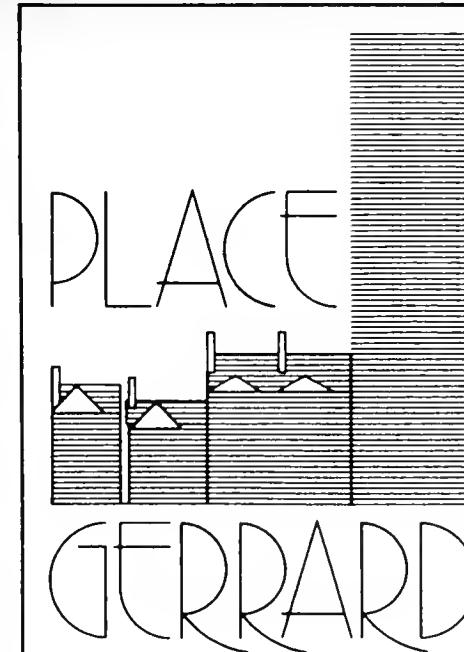
Gay sex is still illegal if either or both parties are under 21, or if more than two people are involved, regardless of their ages. Word your ad accordingly. We reserve the right to alter or refuse any ad.

Remember, too, when you get your message into TBP/CLASSIFIEDS, you're reaching other people, not just a box number. So it's smart to be positive about yourself rather than insulting to others. We will edit out phrases like "no blacks," or "no fats or lems."

ANSWERING AN AD? No charge — just put your reply in an envelope and address it as in the diagram. Be sure the drawer number is on the outside of the envelope. Office staff do not open any mail addressed to a drawer.

So: get in touch with TBP/CLASSIFIEDS. Write one word per box. The amount in the box when you finish is the basic cost of your ad. And what's a word? "A" is a word — but so is "phantasmagorical." Height and weight references are one word. A phone number is one word, as are postal codes and apartment numbers. A street address is one word if it consists of number and name only — adding east, west, north or south makes it two words.

Mail your ad along with your payment to us at: TBP/CLASSIFIEDS, Box 7289, Stn A, Toronto, ON M5W 1X9.



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Call 977-6012.

OLDER GAY MEN: I am an older, gay sociologist researching gay aging. Your experience of gay life prior to "gay liberation" is a valuable, non-renewable resource. My two-hour interview on your problems and successes in coping with aging is completely confidential, and protected by coded records. Men already interviewed report that the interview also helps stimulate mental review of life goals, present lifestyle, future plans. Especially seeking older gay men who are not active in organized gay community. Call John Alan Lee (on leave from university teaching): 694-7436.

Homes

Toronto

TWO-BEDROOM furnished apartment in a high-rise in Bloor-Jarvis area to share with a responsible gay person. Available now. Rate \$215/month everything included. Please reply Drawer C307.

I AM A 45-year-old gay male looking for another male to share my well-furnished one-bedroom apartment in downtown area. Rent: \$125/month. Drawer C336.

TWO WOMEN have a house (Bathurst/Dupont) to share with two, gay/straight males/females. Easy-going, responsible people. Rent: approximately \$200/month including utilities. \$31-4088.

MALE, 22, student, quiet, wishes to share or look for flat/apartment downtown. May. Write including interests and phone number. Drawer C327.

SPACIOUS, BRIGHT, newly decorated 3-bedroom house for rent. Fenced yard, Riverdale area. \$595/month plus utilities. Phone David, 466-2903.

BURLINGTON: Male, 27, has apartment to share. Prefers honest, clean, working, straight-looking male. Serious enquiries only. 2435 2nd St, Apt 606, Burlington, ON.

DOWNTOWN APARTMENT to share. Own room. \$150 per month. 968-6864.

DANFORTH AND PAPE. Pet welcome (cat or small dog). 2nd floor flat: bedroom, large kitchen, attractive living room with bay window and walkout balcony facing west. Share with owner modern bathroom. Prefer responsible, quiet person with preference for classical music. \$295/month, available May 15. Drawer C352.

Vancouver

PROFESSIONAL, 29, seeks accommodation in Vancouver. Co-op house or shared apartment OK. I am a non-smoker, fairly quiet and a good person to have a coffee with, even if it is a Monday morning. Drawer C356.

\$5	\$5	\$5	\$5	\$5
\$5	\$5	\$5	\$5	\$5
\$5	\$5	\$5	\$5	\$5
\$5	\$5	\$5	\$5	\$5
\$5.25	\$5.50	\$5.75	\$6.00	\$6.25
\$6.50	\$6.75	\$7.00	\$7.25	\$7.50
\$7.75	\$8.00	\$8.25	\$8.50	\$8.75
\$9.00	\$9.25	\$9.50	\$9.75	\$10.00
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\$19.00	\$19.25	\$19.50	\$19.75	\$20.00
\$20.25	\$20.50	\$20.75	\$21.00	\$21.25
\$21.50	\$21.75	\$22.00	\$22.25	\$22.50
\$22.75	\$23.00	\$23.25	\$23.50	\$23.75
\$24.00	\$24.25	\$24.50	\$24.75	\$25.00

Cost of ad () times number () of runs	\$
Drawer number required (\$2.50 per ad per issue)	\$
Subscriber? Enclose address label and deduct \$1.00	-\$
I would like to subscribe now	\$20.00
and still deduct \$1.00! (Check one at right, add subscription cost, and deduct \$1 on line above.)	\$19.00
Canada First Class	\$25.00
Canadian Regular	\$12.50
International First Class	\$30.00
International Regular	\$15.00
TOTAL	

DEADLINE FOR THE MAY ISSUE: 5 PM, FRIDAY, APRIL 10

NAMI	Check money order enclosed
ADDRESS	Charge my Visa Mastercharge
CITY	Card number
PROVINCI	Expiry date
Clip this form and mail it with payment to TBP/CLASSIFIEDS, Box 7289, Stn A, Toronto M5W 1X9	

Ideas

ARE YOU A GAY CONSUMER? Are you getting what you want? If yes, or if not, do you want to talk about gay consumerism, gay business, gay taxes? We want to form a group on consumerism and gays. If you're interested, write Drawer C300.

MOUTHY OR MUTE? Either way, either gender, GAYSPEAK needs you, you need GAYSPEAK. New group provides practical experience in "speaking out." Face debates, interviews, rallies, demonstrations with GAYSPEAK confidence. For details, SAS envelope to Drawer C304.

Work

PART-TIME OR FULL-TIME business opportunity could be a great money maker for enthusiastic energetic people-oriented individuals or couples. Could be interesting and profitable summer job with income continuing for school year. It is what you make it. Reply in confidence to: AES Sales, PO Box 193, Waterloo, Ont.

HAIRSTYLIST, mature and experienced. Rent a chair or work on commission.

COSMETICIAN, equipped room available. Rent and be your own boss.

STUDIO BELLAIR, 11 Charles St W, Business 925-1700, Evenings 923-4889.

WANTED: Bloor/Spadina area. Occasional houseman, typist, filing clerk, cook's helper, chores, errands, arts man preferred. Ethnicity inconsequential. Intelligent, good appearance, good relaxed personality, fluent English. Minimum wage plus meals. For older, retired academic, healthy, versatile, adaptable. Drawer C296.

YOUNG PIANO TEACHER needed for beginning student. Please phone 960-0731 after 6 pm.

Services

Toronto

SORE? STIFF? TIRED? Tense? Aches and pains? Call Chris, 485-1290..

OPENLY GAY psychotherapist. Individual/couple counselling, also sexual dysfunction counselling. Confidence guaranteed. Eugene Allen Schoentag, 524 Bathurst, 967-0272.

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MY NAME IS Nicholas but I'm affectionately called Nickey. I'm black copper coloured, 23, 5'9", 160 lbs, with an athletic physique. My interests are physical fitness, sports, reading. I am presently incarcerated but I will be released soon. I've found that the most rewarding friendships come from two outgoing people. Nicholas M. Conner, 159-559, PO Box 45699, Lucasville, Ohio, 45699.

WOULD LIKE TO correspond with someone who can care and not hurt. I'm a lonely gay in prison who needs someone for real and sincere friendship. Please write to: Lowell Hooks, 85267-1, PO Box 97, McAlester, Oklahoma 74501.

I AM 29 years old, a black man, single, and believe in the philosophy that the sharing of Hopes, Dreams, and Aspirations are the keys to reality. Not age, race, nor religion are barriers to true friendship. Please address your letters to: Ralph Wells, 142011, PO Box 4699, Lucasville, Ohio, 45699.

Dear Friends,

My name is Gaston Beaudry. I am the blind salesman who comes to your door every couple of months.

I sell terry cloth tea towels, key rings, leather wallets, playing cards, pillow cases, wall plaques, men's socks, pencils and much more. You can also buy *No Dogs Allowed*, a new book by a blind couple, from me.

I appreciate that many people are nervous about opening their door to a stranger. But I would be pleased to visit you at your request. You can call me at 924-3271 and leave a message with my answering machine.

Thank you for reading my letter. I hope to hear from you soon.

Sincerely,
Gaston Beaudry

CAN Remail Services, Box 531, Station Q, Toronto, Ont. M4T 2N4.

Prisoners

A NOTE TO PRISONERS who wish to have pen pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. The address is Prison Ministry, 730 Bathurst St, Toronto M5S 2R4.

Other Investment Funds

INVESTOR has funds available to be used for a gay cause. Please submit ideas to David, PO Box 5431, Stn A, Toronto.

Gay Groups

COIN AND STAMP COLLECTORS — I want to start a gay hobby group. Toronto meetings and worldwide correspondence. Write Box 5302, Station A, Toronto, Ont, M5W 1N6.

OUR GAY & LESBIAN ancestors have left us a vibrant legacy of facts, feelings and remembrances we must not let slip away. Support the National Gay Archives: Natalie Barney/Edward Carpenter Library by joining "Friends of the Archives". For membership information call (213) 463-5450, or write, Friends of the Archives, 1654 N Hudson Ave, Hollywood, Calif 90028. Do it today, it's important.

THE TORONTO GAY COMMUNITY CHOIR invites sopranos and altos to join us. Call Ottie weekdays between one and four: 924-0766.

LESBIAN-FEMINIST S&M support group has published 45-page booklet including articles on theory and politics, personal experience, reading list. \$3, plain wrapper. Samois, No. 2, PO Box 2364, Berkeley, CA 94702. Free hanky-code card for lesbians included.

GAY/LESBIAN Shamans, witches-warlocks, etc. 964-0691. 6 pm; 1-2 am. Consensual activity and possible parapolitical deployment.

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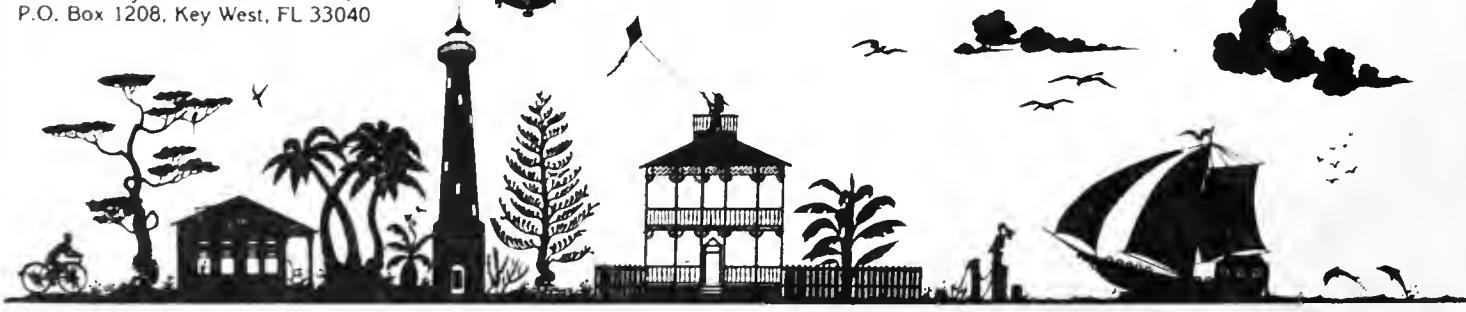
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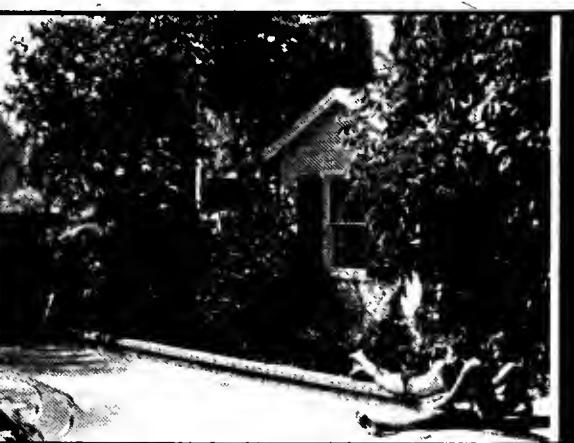
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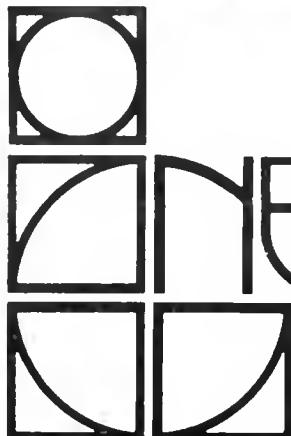
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Reception to follow readings & dialogue

Michael Riordon discovers Amsterdam, hands — and men — off season

How I spent my summer vacation

I took it in the winter, when it's cheaper and less — how shall I say? — competitive.

Several things didn't happen.

First, I didn't learn to smile at strange men — that is, ones I hadn't been introduced to. (At ones I have been introduced to I smile relentlessly. It's what hostile psychiatrists call "inappropriate smiling," and it means you don't know what else to do.) But to smile at strange men remains a holy grail, just out of reach. I practise often in the privacy of my own bathroom; the muscles of my lower face are incredibly well developed.

I've got to the point now where I can stare at strange men with a grim, penetrating look that I'm convinced has sent several home thinking they've narrowly missed being arrested. I even shaved my beard off before the trip so the slightest twitch about the lips would be visible to those who cared to see it. But even the meaningful twitch eluded me. Just wait. One of these days I'll have a breakthrough, and some strange man will see such a blaze as to make the first dawn of history pale. If I've still got my teeth.

Second, I didn't get laid in Amsterdam. Now how many gay men who've been there can make such a claim?

There should be a prize. Of course, I had two close calls, but neither was consummated. To be more pornographic about it, I didn't "come in clouds of great glory," as they say in quite possibly another context in the Bible. In one case he — the love object — came and went. In the other case, sweeter by far, a most stunning man and I played and played until I nearly fainted (I'm old-fashioned that way), then both of us got up and went to separate political meetings. (I was going around pretending to be a gay activist in order to get laid, and ended up repeatedly in political wrangles that would go on for hours, with me trying desperately to change the subject to sex. Is that what's called poetic justice?)

On the other hand, some things did happen on my summer vacation. After seven years on and off as a gay activist, I suddenly discovered that I'm attracted to men. It's a delirious sensation, one that many of you are no doubt familiar with, but which is quite new to me. Before you accuse me of being coy, let me explain.

I have felt at various times a range of responses to men: envy, respect, fear, jealousy, contempt, liking and so on. With some, naked, feeling their soft and hard parts, burrowing a little under their public skins or giving myself — what of myself I could — into their hands, I've felt real sweaty lust. But attraction — I want that man, that one on the bus with his hands idly stroking his thighs, that one bending over to lock his bike, that one in the window tossing the pizza, that one shaking water from his hair and squinting into the sun — I hadn't known that.

There wasn't room for it, what with panic, envy, putting each of them mentally in his place ("cocky brute, thinks the whole world is his to fuck, who needs him, probably a moron with the

morals of a rabbit, what could we possibly talk about?"). Or desire was so deep I never noticed it. Too much at stake — namely, does this person or that one want *me*? If so, why aren't they making any sign of it? I squirmed and ached when others talked of so-and-so they lusted after; such grand hot feelings *I'll* never have, I thought, just the small, mean, chilly ones.

But I did, I do! Grand indeed, like something in a Jane Wyman movie with big lush music behind it. The feeling is this: some vast, deep frozen core in me is starting to melt. If it's as big as I think it is, the thaw could flood continents.

And look where it began. So many people warned me that Englishmen weren't anything to look at, pasty and undernourished. Except for Guardsmen, and they were dangerous, to say nothing of the inflated value of the pound. As for the rest, I beg to differ. London's streets, shops, galleries and concert halls are thronged with pretty fellows. I saw them, a few at close range, a great many at what you might call cruising distance.

I kept thinking I was seeing types from classic English novels I had never

read. A certain kind of bluff and sturdy working man off-loading a truck returned my astonished look with something less than a smile but more than indifference — he knew, the cheeky bugger. A senior schoolboy outside the opera radiated privilege with his sulky slouch, his school scarf round and round his neck, rose in his cheeks, his evident soccer legs — but enough of that. England is full of them, and there isn't a damned thing Margaret Thatcher can do about it.

As for Amsterdam, presumably there are lots of men there who aren't gorgeous, but I can't recall having seen any. Maybe one or two. (Remember this is a new sensation for me; I should be forgiven any initial excesses.) Everywhere I noticed hands, wonderful hands, working, idle, holding glasses of beer, stamping tickets, turning the pages of books. And wonderful wrists, flat square ones from which the wonderful hands erupted. I couldn't take my eyes off them except to look at faces, asses, legs — bless them for wearing those tight pants which can't possibly be good for them in winter. (Crotches I'm still a little shy about. Besides, there are so many additives on the market that I'm

never quite sure just what it is I'm looking at.)

But these are details. I was constantly dizzy and half out-of-breath from looking. A man in his mid-40s across the aisle in the streetcar had a strong, sculptured face with deep lines; a great complexity of living, I thought, a kind of melancholy air. But my view of him was obscured by two boys — were they sixteen? — jostling and arguing passionately in Dutch. One slapped the other's bum. Their bums were narrower than their hips. I longed to touch them. My neck hurt, so I straightened my head. Not two feet away was this man staring at me. In one hand he held to his chest an old tattered briefcase, with the other he brushed a tumble of honey-coloured hair off his forehead. His eyes skipped to the window. His corduroy legs were crossed an inch, a centimetre, from mine. And so on.

Which brings me to another thing that happened. I got rejected. Twice. This is also a new sensation for me, not because I'm such a hot number but because I so rarely ask. I've spent a lot of my thirty-seven years waiting for things to happen. Sometimes they do, more often not. So, on this big odyssey of mine I shut my eyes, metaphorically speaking, and jumped — four times, I'd say. One man received me with a certain pleasure (I hope) and we may yet become good friends. Another came across with a range of interesting noises. And two rejected me, one point blank but gracefully before I'd even asked. He said my intentions were very clear, which is pleasing in a way for someone who'd always thought himself dangerously opaque. I listened closely for the sound of something fragile shattering in me. But heard nothing.

The other man was more mysterious, and more troubling. This was — I'm telling the truth — the first man I've ever wanted at first sight. It aroused me to watch him make tea, so you can imagine what I felt when our stretched bodies had nothing between them, not even light or air. He said with a ravishing, shy smile, "I think I like you." I spent perhaps six hours with him after that. During that time I lost him, don't know why or how. Scared him maybe by telling him, or letting him know, I needed him. In any case he just receded, like someone on a ship. We walked for an hour or more by dark canals, he trying to explain something but never quite. He said, "I meant what I told you yesterday," we Dutch-kissed (three times, rather formal), he got on the next Number 24 streetcar and I still don't know what happened there.

Again I listened, expecting to hear shattering or tearing in me, but heard nothing. No, not nothing — the faint, faint, ghostly sound of melting.

I forgot to tell you about the Argentinian on the bicycle in London. It turned out he wasn't a murderer at all and I was appalled at myself for having been afraid. Quite the contrary. He was an art student. As for his thighs, it's absolutely amazing what clothes can conceal. But look, I've run out of space.



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